

1796 510
WILL-with-a-Wisp;

OR, THE

Grand IGNIS FATUUS of London.

Being a

LAY-MAN'S LETTER

TO A

Country-Gentleman, concerning the *Articles*
lately exhibited against Mr. WHISTON;

Wherein are consider'd,

- | | |
|----------------------------------|---------------------------------|
| I. His Heretical Notions. | VI. His Lay-Ordination. |
| II. His Expulsion at Cambrid. | VII. His false Prophecies. |
| III. His Censure in Convocation. | VIII. His whimsical Millennium. |
| IV. His Cause before Delegates. | IX. His Comet in 1680. |
| V. His confident Challenges. | X. His boasted Longitude. |

WITH

Short REMARKS upon some other Inferior
JACK-A-LANTHORNS.

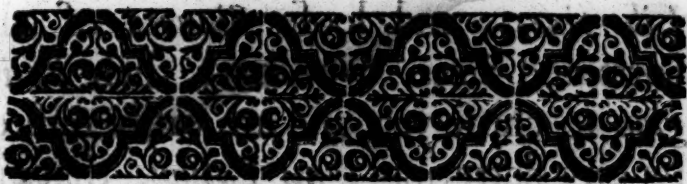
By a Gentleman formerly of Queen's College, Oxon.

Prov. c. xxi. v. 16. *The Man that wandereth out of the Way of Understanding, shall remain in the Congregation of the Dead.*

L O N D O N: Printed for J. Woodward, in Scadding-Alley,
near Stocks-Market; A. Bettesworth, at the Red-Lyon on Lon-
don-Bridge; E. Curll, at the Dial and Bible, and R. Gosling,
at the Mitre and Crown, against St. Dunstan's Church in
Fleet-street. 1714.

Price One Shilling.





Advertisement.

PREFACING is so much in *Fashion* now-a-days, that perhaps I should be thought wanting in my *Duty* or good *Manners* to the *Reader*, if I did not give him a *Reason* before-hand for appearing in *Print*, as well as *advertise* him of the main Drift and Design of publishing this humble *Essay*, concerning the *Blessed TRINITY*, submitted to better *Judgments*: With a small *Tract*, by Way of *Appendix*, about Matters of *less Moment*.

Since therefore this *Great City* has been so much pester'd of late Years with bold *Atheists*, *Deists*, *Arians*, *Socinians*, and other seducing *Seċtaries*;

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as *Free-Thinkers, Kit-Kats, Buttonists, Libertines,* and loose *Sinners* of all Sorts and Sizes, who have their *Religion* to chuse yet, and are easily misled by any flattering *Ignis Fatuus*, that either indulges them in their Debaucheries, or countenances them in their lewd Ways of living at Liberty and Random: The *Author* could not but imagine, that this well-intended *Letter in Print*, might, in some Measure, check the full Career of their rambling Minds, and give 'em a *Caveat* against their future *Delusion* of being either amus'd or proselyted by a wandering *WILL-WITH-A-WISP*; a *false Fire*, who shakes the very Foundations of the *Christian Faith*, in order to extinguish the true *Light* of the *GOSPEL*, and set up his own dim *Lamp* in lieu of it.

And let the *Title* be as ludicrous, or seem as light and trivial as it will; yet the *Subject*, in the main, is both serious and sacred. I know, *Banter*

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is thought the best Argument by irreligious *Rakes*, and wanton *Buffoons*. But in this *Treatise* they will find no *Legerdemain*, no *Cups and Balls*, no *Burlesque*, no *Buttonism*, and no fallacious *Quirks*, or ridiculous *Tricks*, put upon the *Blessed TRINITY*. GOD forbid, that ever our unthinking *Youth* should generally grow so soft, so much *wax*, or so miserable in their degenerate *Inclinations*, as to receive those blasphemous *Impressions*, which are industriously scatter'd about the *Town*, either with Applause or Impunity! May the *PLAGUE* of *Irreligion* and *Prophaneness* stop here; not spread any farther, not also *poyson* honest Peoples Minds in the *Country*!

Farewell.

THE great Sin of Lukewarmness in Religion; together with Reflections upon some late Notions of Moderation; proving, that those Notions do directly lead to that great Sin. Set forth in two Sermons preach'd at the Parish-Church of *St. Christopher's*, upon Nov. 22. and Nov. 29. 1713. Publish'd at the earnest Request of many of the Parishioners who heard them preach'd. By *William Bramston*, D. D. Chaplain in Ordinary to her Majesty, and Rector of *St. Christopher's*. Printed for *James Woodward*, at the Bible in *Scolding-Alley*, over against *Stocks-Market*. Price 4d.

PROLE-



PROLEGOMENA.

- I. **T**HE Holy Scriptures are infallible.
- II. Neither Arius nor his Followers, were infallible.
- III. They could not therefore interpret the Scriptures infallibly.
- IV. Our modern Reviver of Arianism, is not divinely inspir'd.
- V. He is not the most Learned Man in the World.
- VI. He mistakes, and palpably mis-interprets the Fathers themselves.
- VII. He asserts, in Effect, that Jesus Christ and the Holy Ghost are created Beings.
- VIII. He is for setting up a New Religion, and miscals it Primitive Christianity reviv'd.
- IX. He prophesies of Things to come, at a certain Time, which the Angels themselves do not know.
- X. He amuses the Minds of our Youth with false and Heretical Notions of Divinity.
- XI. He perverts the Apostolical Institution of our Priesthood, and lays it in common with the Laiety.
- XII. In fine, He is whimsical, erroneous, and heterodox also even in his Mathematicks.

" Sic Hypochondriacis inclusa meatibus aura
" Desinit in Crepitum, si fertur prona per alvum;
" Sed si summa petat, mentisque invaserit arcem,
" Progenies Cæli est & conscia Flamma Futuri.

Hudib. Translat.

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Layman's LETTER
TO A
Country-Gentleman, &c.

Honoured SIR,



HERE's a *new Light* lately risen in *London*, such as perhaps you never saw nor heard of before; enough to terrify either your Senses, or your very Soul, in the *Country*, by the bare Relation of its *Disturbance*. A glaring *Meteor* indeed! A blazing *Phænomenon* in Nature! A splendid *Hæretick*, that would gladly revive old *Arius* again, who dy'd in a *House of Office*; voiding his Bow-
B els

els there, to the great Discredit of his unhappy *Doctrine*, by so remarkable an *Exit* ! For, upon a certain Time, being appointed for controverting that *Heresy* with the pious, devout, and orthodox Bishop *Alexander*, in the Reign of *Cæsar Constantius*, the infamous *Arius's* great Favour and Encourager, he suddenly departed this Life; as a credible *Historian*, and a *Mathematician* also informs me: "*Quare mane sub constitutam disputationis horam, cum in auditorium pergeret Arius, capit inter eundum ventris dolore laborare, & exoneranda alvi causa Cloacam ingressus est; ubi præter omnem Opinionem fataliter illi co periit.*" What a sad ignominious *Death* was this? I will not rashly call it a Judgment of *God*, for the *Hæretick* to expire in such a dismal Manner, while holy *Alexander* was praying in the *Temple* against the spreading Contagion of *Arianism* : But it look'd like a pious Conquest and Triumph over his *Adversary*, granted him from Heaven for his great Devotion : So far the *Prayers* of the Just prevail'd ! Nay, some *Historians* do not stick to report from a common Tradition, that *Arius* had been carousing too liberally over-Night with his deluded *Patron*. But be that as it will, should not his *Reviver* now be a little ashamed of that foul *Catastrophe*, and afraid either of such a fatal Disgrace *Himself*, or of some other Confinement at least, upon a full Conviction of so notorious an *Heresy* ?

HOWEVER, this *Ignis Fatuus* arose not far from *Fleet-Ditch*; went rowling up and down *Holborn-Hill*, sometimes flying over the *Church*, or hovering below about the *Tombs*, 'till at last it tumbled into the *Primitive Library* at *E—y-House*,
or

or lodg'd it self at his *own* near *Hatton-Garden*. And from thence *he* wanders out into the wide World; diffuses his *Wild-Fire*, and publishes his own whimsical *Vapours*; in order either to pervert the *Holy Scriptures*, to lead silly People out of the right Way, or to impose upon Himself, and contradict his own *private* Conscience, as well as Actions in *Publick*: For *he* makes it his Business to scatter his *Delusions* abroad, wheresoever *he* goes in a Hurry, or runs in a Heat about his *Mathematical Lectures*; to corrupt the Minds, taint the Principles, and poyson the very Blood of our *Youth*, by his false *Spirit* of *Enthusiasm*; and to spread the Infection of *Heresy*, *Blasphemy*, or *Idolatry* among Mankind, under the sanctify'd Colour of *reforming* our Faith and Worship.

BUT if you saw our *Will-with-a-Wisp* now, upon Occasion of the *Articles* lately exhibited against him for *Heresy* by the reverend Dr. *P-l-g*; what a Bustle *he* makes with his *new Light* wavering about the *Town*, in a mighty Pother; you would never after forget the Nature of an *Ignis Fatuus*, or the exact Resemblance of it in the famous Man; which is to be often *in* and *out*, as he repeats the *Creed* at *Church*; changeable, errant and delusive, misleading People into *Boggs*, *Ditches*, and other dangerous *Errors*; hovering in the Air, near the Surface of the Earth; hot and cold in a Breath; an *Antiperistasis* generated of contrary Qualities, and a kind of a *Spirit of Contradiction* to the common Sense of Mankind. I need say no more; his Character is so well known for *Enthusiastick Fits* of *Bigotry*, *Novelty*, and blind Zeal.

DARK-LANTHORNS, you know, *Sir*, have always been dangerous both to *Church* and *State* in this *Country*, either from *Rome* or *Geneva*, or *elsewhere*; but our *Ignis Fatuus*, or modern *Arian*, has now set up a far worse and falser *Light*, against the clearest *Truth* of Heaven, and the undeniable *Lamp* of *God*: For *he* would fain make us believe strange *Paradoxes* concerning the *Unity* in *Trinity*, and *Trinity* in *Unity*, by his own gross Conceptions; to the confounding of that great *Mystery* of our *Faith*. A *Mystery* that transcends all *Mathematicks*, and is far above the Reach of any rational *Demonstration*! What signifies it, if *he* cannot fully understand how *Three* can be *One*, essentially; or *One* be *Three*, personally consider'd, by all his Skill in *Algebra*? Neither is it possible nor fitting *he* should fathom so great a *Truth*, or find the Bottom of such deep *Divinity*, by sounding his own shallow *Judgment*. There is no *Reason* to be given for a *Mystery* of *Religion*. It can never be brought down to the *Test* of human *Understanding*. He may apprehend, and that falsely too, I grant; but not comprehend it in any *Respect*, by his finite *Capacity*. For if it was comprehensible, it would be no *Mystery*.

AND are there no *Arcana's* then of Heaven, which every *Temporal Count* upon Earth has, but *he* must either comprehend them, or *he* will deny 'em point-blank? If so, I am satisfy'd, *he* advances his own private *Authority* and vain *Light* against divine *Revelation*, as well as a *Cloud* of brighter *Witnesses*; and only puzzles his *Mathematical Brains*, to find out what is *Transcendant*, *Supernatural*, and *Incomprehensible*. Can
his

his Knowledge of any of the *Planets*, enlighten his *Judgment* as to the blessed *Trinity*, or give him a *final Apprehension* of his *Eternal Creator*; and much less any full or finishing *Comprehension* of *Eternity* it self? Great *Astronomers* do not always make the best *Divines*; they are generally so full of themselves, and abound so much with their self-conceited *Demonstrations*, that they often deify their own *finite* Notions, either to comprehend, limit, or deny an *Infinite Being*. But he had better busy himself about *squaring the Circle*, and finding out the *first Meridian* of the World, or teach young People at his *Optical Lectures*, how to light the *Sun* with a *Candle*, than pretend to any infallible Knowledge of the *Mysteries of Religion*.

SOME People are *blind* with too much *Light*; others are *mad* with too much *Reason* or *Learning*; and our *Will-with-a-Wisp* seems to be both in one, while he labours to falsly to clear up a *Mystery of Faith*, which is hid from human *Eyes*, and our short-sighted Faculties of *Knowledge*. For how should a *Finite Being* perfectly understand an *Infinite*? Is there any *Proportion* between them, or any Comparison either of *Finite* or *Indefinite Knowledge* with *Omniscience*? Can the *Modus* then of a *Mystery in Religion*, ever be absolutely defin'd, and throughly comprehended by *Man*, otherwise than the holy *Scriptures* have explain'd it to our imperfect Capacities, and given us an evident *Idea* of what we do not fully know, but must faithfully believe, without any farther *Enquiry* or too curious a *Speculation*? But and if he himself could thus positively define, limit, or restrain the *Mystery*

Mystery either by his *Mathematicks* or *Metaphysicks*, he would only destroy the *Object* of his *Faith*, by determining the *Mode* of it: For if I perfectly *know*, and can demonstrate *how*, and in what *Manner three* are *one*, or *vice versa*, and prove the *Tri-Unity* of *God* by *Arithmetical Rules*; then I cannot properly be said to *believe* it, because I *know* it: And *Faith*, which is the *Evidence of Things not seen*, not thoroughly understood, is swallow'd up of *absolute Knowledge*.

NOW, the *Essence* of *God*, and the $\tau\epsilon\tau\rho\alpha\ \&\ \upsilon\pi\alpha\rho\sigma\tau\alpha\varsigma$, are only to be taken, according to the *Holy Scripture*, as a *Being*, and a certain *Mode* of that *Being*; not as two *distinct Beings*, or as *Things*, and *Things different* or *unequal* in *Nature* and *Perfection*. And no other *Modification* can so truly be ascertain'd of the blessed and *mysterious Trinity*: as, I think, the Learned *Dr. S—th* sufficiently baffled *Dr. Sh—l—ck* formerly in this abstruse Point; for which Reason, his *Book* was deservedly *burn'd* at *Oxford*. 'Tis as ridiculous to assign a *Modus* of *Self-Consciousness*, as to talk of *three Somewhats* in the sacred *Trinity*; or to explain it by the different *Operations* of the rational *Soul*, *Understanding*, *Judgment*, and *Will*; for such *Comparisons* are mean and abject, and rather lessen or disgrace, than illustrate the *Mystery*, by too familiar *Resemblances*. I do not know whether our *Ignis Fatuus* was ever acquainted with the late famous *Dr. W—ll—s*; but peradventure he borrow'd some of his new *Vapour* and false *Light* from his *Works*. You may remember, *Sir*, he went about to demonstrate or prove the blessed *Trinity in Unity*, by the *Length*, *Breadth*, and *Thickness*

ness of a *Cube* or *Die*, and these *Three* are *One*, or in *One*. Now, what is this, but *ludere cum sacris*; too bold an Attempt of engaging ridiculously in sacred Things, like playing at *Dice* with the *Trinity*? It may indeed shew the Possibility of the Thing in *Nature*; but the mysterious *Tri-Unity* of the *God-head*, is *supernatural*; and it is sufficient for our *Faith*, that it is not *contra-natural*, nor against either *Reason*, or the *Will* and *Power* of *God*; tho' far above our human *Capacity* and rational *Comprehension*. For nothing is impossible with *God Almighty*, which does not imply a *Contradiction*, or derogate from his *divine Nature* and *Perfection*. But such *Articles* of our *Faith* can never be perfectly made out by any finite and fallible *Invention*, or any natural *Dilucidation* whatsoever, otherwise than that they are still *incomprehensible Mysteries* to Mankind, without any *Restriction* or *Ampliation* in *Nature*. And what Necessity then for such faint *Illustrations*, or odious *Comparisons* rather of the sacred *Arcanum*; which either perplex the *Mind*, or make us too *familiar* with the *Cabinet* of *Heaven*?

BUT our *Will-with-a-Wisp's* Mode, I know, by his *Book*, is by *Superiority* and *Inferiority*, or *Subordination*; which either *un-gods two* of the *three Persons* at once, *Jesus Christ* and the *Holy Ghost*, point-blank contrary to the Word of *God Himself*; or else it makes them three distinct *Gods*, of different Degrees, and of a higher or lower Dignity of *God-head*, as *Father*, *Son*, and *Servant*, are in a human *Relation*; superior to one another in *Authority*, *Command*, and *Obedience*. This is a Kind of *comparing* of *Adjectives* with

with a Witness; *supra*, *superior*, *supremus*; a Positive God, a Comparative God, and a Superlative God. Now, I would fain know which must be the *supreme God* at last; whether the *First*, *Second*, or *Third*, as they stand in the Order of his *comparing* them together so fallly; whether it must be God above, a superior God, and the supreme God, or God above, an inferior God, and the lowest God? Or, whether the *supreme God* does not seem to suppose and imply a *Plurality* of other inferior Gods? At this mad Rate of reasoning, we might soon run into the Heathen *Mythology*, and have as many Gods as the Poets feign'd. Away with this *Idolatry* and *Polytheism*, in a Christian Country! I confess there are three Degrees of *Comparison* in the *Accidence*; but can there be any *magis*, or *minus*, or *maximè*, any Degrees of more, or less, or most, in the God-head? 'Tis monstrous *Blasphemy* against the *divine* and *mysterious Tri-Unity* of God! For whatever is *inferior* or *subordinate* to God, is less than *infinite*; and what is less than *infinite*, by natural Limitation, must either be a *finite* or an *indefinite* Being: And what is an *indefinite*, but a *finite* Substance only, that we cannot perfectly *define* by human *Understanding*, or our limited and defective *Knowledge* of Things; but neither *eternal* nor *uncreated* for that Reason, because not *infinite* in Nature? And therefore an *inferior* or *subordinate* God, is no God at all, in any rational Restriction; but only by the most strain'd *Metaphor* he can make of the *Word*, the farthest-fetch'd *Catachresis* he can imagine, or the greatest *Hyperbole* in the World; as the *Psalmist* uses it, *I have said, ye are Gods*, to a far better Purpose

Purpose than our *Ignis Fatuus* does, by his comparing of *Gods*, and multiplying of *divine Beings*. Whereas, on the contrary, there can be but *one* original, underiv'd, *divine Being*, properly, truly, and justly speaking; or really *none*, if *more* than *one* essentially, by his imaginary *Division* and *Multiplication*: For *two* or *three* such *divine Beings* would be *inconsistent* with one another, upon an equal *Competition* for the *Glo-*
ry of a *divided God-head*; which manifestly contradicts the very *Notion* and *Nature* of the *eternal Being* of a *God*. In short, I say, there is no other *divine Being* in a strict *Sense*, but the *undivided God* himself; there is none independently good of it self but *God*; and any other *Divinity*, so call'd in a larger *Acceptation*, is no more than *metaphorical*, a created, temporal, and finite *Being*, as only either relative to, dependent upon, or derivative from the diffusive *Communication* of his *infinite Goodness*; and so consequently not *God* it self, unlimited in its own *Essence* and *Perfection*. And therefore the *God-head* of the *Father*, *Son*, and *Holy Ghost*, who are all *divine Beings* in the strictest *Signification*, must be numerically *one* and the *same*, without any essential *Division*, to exclude a *Plurality* of *Gods*; or nothing of it in the *two* last *Persons*, by the *limited*, *inferior*, and *subordinate Nature* of their *divine Beings*, as he falsely asserts: For the *God-head* is certainly both *indivisible* and *incommunicable* to any *Creature*. But as to the *three Persons* in the blessed *Trinity*, put the Case the *Holy Scriptures* had said, that *four* or *five*, &c. are *one*, though I abhor *Anastasi*'s *Quaternity*; why should not he have implicitly believ'd it, and taken it for granted,

upon the Veracity of the *Word of God*, without demonstratively knowing the *Modus* of that stupendous *Mystery*?

THE following Digression, Sir, may not be amiss here, to check his *Spirit of Incredulity* a little in this Case. Some of our *Mathematical Virtuoso's* Disciples, or Admirers at least, were ridiculing the *sacred Scripture* once at a lewd Rate, and that in *publick* too; making themselves very merry with the History of the *Whale's* swallowing *Jonas* in a miraculous Manner. Why surely, says one of 'em, his *Tbroat* was too *streight*. 'Tis a Wonder, crys another, *Jonas* did not choak him; for he had taken the *Dimensions* of that *Fish's* Gullet. A third *Buffoon* was examining how many *Grass-Plats* were in the *Whale's* Belly, or what Apartment *Jonas* liv'd in so long? Well, well, said an honest Country-Stranger, that stood by, in Repartee; ye may burlesque the *Holy Scriptures* as long as ye please, Gentlemen; but, I think, ye might find your selves better Employment. For if the *Word of God* had told me, that *Jonas* had swallow'd the *Whale*, I would have believ'd it: Which innocent Reply, and ingenious Reprimand, brought some of those free-thinking, dissolute, and incredulous *Libertines* to their Senses again, with no little Confusion of Face, as well as Confutation of their Folly.

HOWEVER, there is undoubtedly an odd Number that runs thro' the whole World, either naturally or artificially, according to the Learning of all *Antiquity*; and, as *Virgil* ingeniously expresses it, *Numero Deus impare gaudet*: For we see one Sun, one Moon, seven Planets, the Trio, *Sep-tentrio*; the same Sun, with Heat and Light; the

the same *Water*, with *Snow* and *Ice*, &c. There are *Nine* Figures of *Number*, and the *Unit* must be taken up again to make *Ten*. The *Hebrew Tetragrammaton* it self, יהוה, couches the great *Unity* of the *Universe*, and supposes but one *God*; neither does *Plato's Quaternio* import any more. We find also *Salt*, *Sulphur*, and *Mercury* in the *mineral Kingdom*, and *seven* Metals. And so likewise in the *vegetable Kingdom* we frequently meet with the same remarkable *Imparity*, as *Trefoil*, *Cinquefoil*, &c. But in the *animal Kingdom*, nothing is plainer than an *odd Number* in all the constituent *Parts* of the *Body*. In a human *Composition* it appears, from the *Fingers* to the *Toes*, from *Head* to *Foot*; and where there are *Duplicates*, it is only for the *Performance* of one and the same *Office*; as *two* *Eyes*, and but one *Sight*, &c. and so, on the contrary, there are different *Operations* of one and the same *Thing*, according to the various *Observation* of common *Sense* and *Reason*. But besides, also there are *three Principles* in *natural Philosophy*, asserted with great *Reason*, both by some ancient and modern *Systems*. And as to the *four Elements*, they may all be very rationally accounted for by one only, without multiplying them beyond *Necessity*; as the other *three* are experimentally known to be *naturally* and *ultimately* resolvable into *Fire*; by which all *elementary Things*, whether of an *airy*, *watery*, or *earthy* Nature, do principally subsist, move, and flourish; and which alone was the first *Beginning*, and will be the last *End* of every inanimate *Being* in the *final Conflagration*. We have likewise *five Senses*; and either some learned *Scaliger*, or our modern

Naturalist, must find out the *sixth*, to confute or destroy the *odd Number*, the predominant *Unity* of the World. Let us, in fine, look into the *History* of the *Ancients*, either *Philosophers* or *Poets*, and we shall there meet with *three Graces*, *three Destinies*, *three Judges of Hell*; as also *nine Muses*, *seven liberal Sciences*, *seven wise Men of Greece*; and perhaps our learned *Will-with-a-Wisp* is the *eighth* either in *Divinity* or *Mathematics*. *Sed manum de tabula*. More of this Matter another Time, upon a different Occasion.

NOW this Observation, tho' in faint *Resemblances* only, in a Manner lively represents, I do not say *demonstrates*, to our Minds, the great *Power* and *Image* of *God* in his Works. But I need urge *this* no farther. The *Unity in Trinity*, and *Trinity in Unity*, is so sacredly and evidently express'd in the *Creation*, *Redemption*, and *Sanctification* of the World, as *God* has been pleas'd, *signally*, tho' *mysteriously*, to manifest or reveal *himself* those *three* different Ways to his undiscerning and incredulous *Creatures*, as *Father*, *Son*, and *Holy Ghost*: Which different *Manifestations* are so many distinct *Personalities* or *personal Characters* of *one* and the *same God* in *Essence*; distinct only, I say, ἐν τῇ οὐσίᾳ ἑνὸς θεοῦ, that is, in the *Mode* of *Existence*. And who can gainsay this *Truth*, that does not wink at the *Sun* to deny its *Light*?

BUT our *Ignis Fatuus* is for reviving *primitive Christianity* again by his own new-model'd and *beterodox Scheme of Religion*. *This* was not the true and genuine *Sense* of the *primitive Christians*, he insinuates; and strenuously asserts, that
 “ *The Arian Doctrine, concerning the Trinity and*
 “ *Incarnation,*

" Incarnation, is the Doctrine of our blessed Savi-
" our, his Apostles, and the first Christians. Now,
 this is a *gratis dictum*, and a selfish Inconsisten-
 cy; for notwithstanding that bold, positive, and
 peremptory *Affertion*, *he* has seriously deny'd
 himself to be an *Arian*, to a Person of Credit of
 my Acquaintance: And if so, then, according
 to his own Position, as well as Confession, he
 does not hold the *Doctrine* of our *blessed Saviour*,
 his *Apostles*, and the *first Christians*. But allow-
 ing him to be a strict *Arian* still, or a Follower
 of *Arius*, that *Arch-Hæretick*, and the Fore-run-
 ner of *Mahomet*: What great Glory or Advan-
 tage will *he* get by't? What Benefit, what Cha-
 racter, to be the *Reviver* of an old, ignomini-
 ous, forsaken, condemn'd, blasphemous *Hæresy*?
 But peradventure *he* is harden'd in his *Error*, ei-
 ther through *Encouragement* or *Impunity*; and why
 may not *his* Heart therefore, as well as *Pha-*
raoh's, grow obdurate, under a severer Hand of
Correction? The Upper House of C--v--c--t--n did
 not do him *Justice*. No, indeed! And so *he* will
 go on still in his wonted Contumelies, and at-
 frontive Obstinacy. For *he* reports, that "*there*
" are many learned Men of his Opinion; but they
" will not own it, or publickly espouse his prosperous
" and thriving Cause. What a sly Insinuation is
 this! As if his dear *Phantom* and darling *Hæresy* was
 crept in among our *B--ps*, and *Sampson* of *S--*
l--f--b--y was caressing his *Dalilah* again to his
 own Dishonour, as well as Delight; or, as if
 some deceiv'd *Pr--l--ts* were well-inclin'd, and
 hearty for pulling down *Old Churches* over their
 Heads, in order to build-up *new ones* for the so-
 lemn Profession of his new-fangled *Doctrine*, and
 celebrating

celebrating his *Anti-Christian Tenets*. Thus he vaunts himself for want of *Punishment*, and scatters dangerous *Immuendo's* of his being encourag'd and supported in his *Errors* by some great *Persons* of his own intemperate *Vapour* and fantastical *Notions*; who lie dormant all the while, waiting the Down-fall of the orthodox Church, which they frequent only, in order to undermine its *Faith* and Foundations: though they are still as firm as a *Rock*, (thank-God!) and stand unshaken by any Blasts of false *Brethren*, profess'd *Apostates*, or malicious *Hereticks*, either reserv'd or declar'd in the World.

HOWEVER, I presume, Sir, it will be a greater Piece of *News* to acquaint you, that our modern *Arian's* forlorn, unsuccessful, and sinking *Cause*, is at present depending before a Court of excellent *D-l-g-tes*, in a regular Form of proceeding; and he has lately join'd *Issue*, or pleaded *Negative*, upon its Declension. His *negative Allegation*, as I take it, is in the Main, that none of the *Articles* exhibited against him, amount to the alledg'd *Crime* of *Heresy*. Thus our *Will-with-a-Wisp* sublimes himself, *Meteor-like*, to a more *splendid* Fault, either by persisting in his unrepented *Error*, or glorying in his unrelented *Accusation*!

LET us try now, whether his *Positions* concerning the Blessed *Trinity*, are not really *Heretical*? And if the *Holy Scriptures* are allow'd to be the Only *Standard* of *Truth*, and the *Touchstone* by which all *Spirits* and *Doctrines* whatsoever must be try'd, whether *true* or *false*: Then, I think, by this infallible *Rule* of right *Faith* and sound *Doctrine*, he may be both easily cast, and

and fairly convinc'd of *Hæretical Falshood*. For as to his peculiar *favourite-Fathers*, they were neither *infallible* themselves, nor can be be any *infallible Interpreter* of *Holy Writ* by their Works, without *divine Inspiration*, or an immediate *Nomination, Commission* and *Credentials* from *God*: Which are solely sufficient to supersede, reform, or alter the *general Judgment* of all *Christian Churches* against his *Arian Innovations* and pretended *Chimæra's* in the *Primitive Religion*.

BUT, by the Way, we shall do well first to define what *Hæresy* is, or shew you in what the *Nature* of it consists. And in its general *Acceptation*, it only signifies an *Election* or *Choice* of any *Dogma, Position*, or *Sect* in *Philosophy*, or other *Learning*, from the *Greek Word* *αἰσῆμαι*, *eligo*, to choose. In a more particular *Sense*, it is setting up a tenacious or firm *Opinion* contrary to sound *Principles* of *Religion*. But the most special *Import* of it, is obstinately advancing and propagating some peculiar *Dogma*, that either directly, or by necessary *Consequence*, strikes at the *Foundation* of the *Christian Faith*: And the *Person* that does so pertinaciously publish and propagate, in a *Christian Country*, any such erroneous *Doctrine*, contrary to the clearest *Light* of *divine Revelation*, and the *Truth* of the *Gospel*; may, with the strictest *Justice* and *Reason*, not only be call'd an *Hæretick* for that *Offence*, but also be convicted of the *Crime* of *Hæresy*, by the *Laws* of the *Land* where he lives. And besides, *Hæresy* is further restrain'd here for the *Peace* of the *Church*, upon the *Occasion* of his *Trial*, to the *publishing*, or *declaring in Speech* or *Writing* any *Opinion, Doctrine*, or *Assertion* repugnant

nant or contrary to the *Liturgy* and *Articles* of the *Church of England*, and *Doctrines* therein contain'd, &c. Which are all *Truths* undoubtedly founded upon the *Holy Scriptures*, and rightly deduc'd from them by lawful *Authority*; or else, the *Lord have mercy upon us!* And, consequently, any upstart *Ignis Fatuus*, thus impugning the *Athanasian Creed*, which is only a fuller Explanation of the *Apostolical*, as well as *Nicene*, without any the least Contradiction of one another, contain'd in our *Liturgy*, is guilty of *Heresy*, by the Authority of the *Gospel* of *Jesus Christ*; allowing his *Veracity* in asserting Himself to be *God*; *One*, and therefore equal in *Divinity* with the *Father*, who could not lie. This is *extra omnem aleam*, or the *L—w* is a *Lottery*: Or else it must be *partial*, and have a particular Respect to *Persons*, as well as a peculiar Regard for *Arian Hereticks*, excepted out of the General Rule of Impartiality and common Justice.

AND therefore to proceed to the Point in *Question*. It is certain, that *Arius* in Effect deny'd the *Divinity* or *Godhead* of *Jesus Christ*, co-essential, co-eternal, and co-equal with the *Father*; inasmuch as he deny'd the *Son* of *God* to be *ὁμοούσιον*, or of the same *Essence* and *Substance* with the *Father*. Now the *Essence*, *Substance*, or *Subsistence* of *God* must be *Eternal* and *Infinite*; by reason that nothing is in *God*, which is not *God* it self, to preserve the absolute *Simplicity* of his Being: And if the *Son* of *God* was not of the same *Essence*, *Substance*, or *Subsistence* with his *Father*; then he was neither *Eternal*, nor *Infinite*, nor *Co-equal*; for there can be but one *Infinite* and *Eternal* Being, and That which is *Inferior* in di-
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vine Nature, must be *finite, unequal, and temporal* only. And therefore, in *Arius's* Opinion, the Son not being *Co-essential* with the *Father*, he effectually deny'd the *Divinity* or *God-head* of *Jesus Christ*, with all his *Attributes* of *Eternity, Infinity, &c.* But notwithstanding all this abominable *Blasphemy*, our *Will-with-a-Wisp* expressly affirms yet, as well as assuredly pronounces the *Arian Doctrine* concerning the blessed *Trinity*, to be *True*: So that consequently he must be guilty of the same splendid *Crime*, that was formerly charg'd upon *Arius*. Now, that *Arius* was condemn'd for *Heresy*, in this Point, by the great *Council of Nice*, is Matter of Fact; which, in all human Reason and impartial Justice, must needs make this *modern Arian* also liable to the same *Condemnation*, for the same Opinion, by the Court of *D—l—g—tes* in *London*: For he has no more Right nor Reason on his Side, to question the *Authority* of the one, than the *Jurisdiction* of the other; which he has submitted to at last, with no little *Chagrin* and *Reluctancy*. But I leave that to its proper *Issue* and *Determination*, being a Matter in Dispute, above my *Sphere*, and less becoming my *Province*, as a *Lay-man*.

HOWEVER yet, *Sir*, to prove that this is a false and *Hæretical Doctrine* in its own Nature, as repugnant to *Sacred Writ*, if there was no *Secular* or *Ecclesiastical* Authority to condemn and punish it; I appeal to the Prophecy of *Isaiah*, c. 9. v. 6. For unto us a Child is born, unto us a Son is given, and the Government shall be upon his Shoulder; and his Name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. I might quote many other Pas-

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sages,

sages, but I think this single Text is *instar omnium* in the *Old Testament*; which plainly declares *Jesus Christ* to be the same God in Nature with the *Father*, or substantially the same with the great *Creator* of the World, and the glorious Inhabiter of *Eternity*. And can our modern *Arian* now either wrest, pervert, or deny this *Prophecy*; or fairly prove, that it has not been as exactly as gloriously fulfill'd in the *Person* of *Jesus Christ*, our *Immanuel* or *God with us*? *Is.* 7. 14. *Mat.* 1. 23. Does not this Text therefore, with innumerable others, from the Beginning to the End of the Bible, condemn his Assertion as *Unscriptural* and *Hæretical*; where he says, that “when the Scriptures speak of one God, they mean thereby one Supreme God the Father only; exclusive of *Jesus Christ*, and the Holy Ghost? For the Son in that Place is express'd as the same Supreme Being of the World, by the convincing Denomination of *Everlasting Father*: So that here he sets up the single Authority of his own extravagant Opinion, in Opposition to express *Revelation*; thwarts divine *Inspiration*, and contradicts, as well as mis-interprets the *Holy Scriptures*, by his own *Ignis Fatuus* or *Forgeries*; upon excluding God from Himself in those two divine Persons.

AND then again, he asserts, as fanatically as falsely; that, “the Father alone is the one God of the Christian Religion, and the Son is inferior, as well as subordinate, to the Father: Whereas Christianity it self would be no Religion, unless *Jesus Christ* was the same Almighty God with the Father; who miraculously establish'd his Religion of the *New-Covenant*, as his Son. But inferior, as well

well as *subordinate* ! How can this be orthodox, or deserve any Credit, when the Prophet above-quoted, styles *Jesus Christ* himself the *Everlasting Father* : Not to confound their distinct *Persons*, but evince the *essential Sameness* of the *Son* with the *Father* ; who was to govern the *Church* under the *Christian Dispensation* to all *Eternity*, in the *Personal Character* of his *Son* ? Is our *Will-with-a-Wisp* therefore as divinely inspir'd as *Isaiah* was ? Or is *he* any better inspir'd than a *Mechanical Instrument* , any more than a loud *Organ*, or trulier enlighten'd than a *Glow-Worm*, that shines only in the *Dark* ; when he affirms *one* and the *same God* in *Essence*, to be *inferior*, as well as *subordinate*, to *Himself* ; which is a flat *Contradiction* in *Terms* ? For a great many *Texts*, both of the *Old* and *New Testament*, rightly interpreted and understood, without his false *Gloss* or glaring *Mis-construction*, expressly assert the *Son* to be *God* by *Name*, *Nature*, *Essence*, *Power*, and *Will* : As *Joh. 10. 30. I and my Father are One* ; and again, v. 38. *The Father is in Me, and I in Him* : And this is *One* in *All*, to the utmost *Perfection* ; or else *he* must turn *Jew*, and say, that our *blessed Saviour* blasphem'd. But and if the *Holy Scriptures* do any where, speaking *ad Cap-tum humanum*, not so clearly and positively either express or evince his *God-head* ; then they ought to be interpreted, in all human Reason (considering the *Theanthropy*, or *Incarnation* of our *Blessed Saviour*) only of his *Manhood*, or *Personal Existence*, under the Character of being the *Redeemer* of *Mankind* by his precious *Blood*, *Death*, and *Resurrection* : So that all *Men* should still honour the *Son*, notwithstanding his *Humanity*,

even as they honour the *Father*, *Joh. 5. 23.* with the same *Faith* and *Obedience* as to his *God-head*, without any *Regard* to this new *Chimæra* of *Inferiority* and *Subordination*.

NEITHER is our *Ignis Fatuus* more faithfully or primitively illuminated in his next *Affertion*; where he endeavours absolutely and blasphemously to un-god the *Son*, or to make him a mere *Creature*. He says, that "the *Son* was be-
" gotten or created by the *Father* only before the
" *World*, whatever secret *Eternity* he had before his
" *Generation* or *Creation*. How fulsome and inconsistent is this *Falshood*? He must either deny the *Son's God-head*, or how could He be created in *Time* only just before the *World*? For a *God* cannot be a *created Being*, any more than a *created Being* can be a *God*; by *Reason*, that *God* must essentially exist from all *Eternity*: Or otherwise he can be no *God*, as supposing a *Prior* un-created *Cause* præ-existing; by whose *Omnipotence* he was *created* in *Time*, and had a *Beginning*. Unless this modern *Hæresiarch* will allow, that there are two or three *Gods*, one *inferior* and *subordinate* to the other in *Point of Time*, as well as *Honour* and *Dignity*; which is nothing but *Blasphemy*, *Confusion* and *Nonsense*. For a *God* that ever began to be, must certainly be one of his own making or disturb'd *Imagination* only. But the *Holy Scriptures* plainly attribute *Eternity*, *Omniscience*, *Omnipotence*, *Omnipresence*, miraculous *Works*, and divine *Honours* to the *Son*: All which *Attributes* undeniably declare him to be *God* as well as *Man*; and so, consequently, he could not be a *created Being*, upon these *Considerations*, with *Respect* to his *God-head*.

AND

AND for the *Truth* of this Argument, I appeal to the irrefragable Testimonies of *holy Writ*, both *Old* and *New*. As, *Malac. 3. 1.* *Jesus Christ* is stiled the *Angel* or *Messenger* of the Covenant, who frequently appear'd to the *Fathers*; and his sundry *Appearances* at several Times, were so many plain *Proofs* or *Preludes* of his future *Incar-nation*. He was the *Son of God*, and is in many Places call'd *Jehovah*, and *God Himself* by *Name*: As in *Gen. 16. 13.* *Thou God see'st me*: *Exod. 5. 3.* *The God of the Hebrews hath met with us*: *Gen. 18. 1.* and *32. 1.* confirm'd by *Hos. 12. 6.* *Therefore turn thou to thy God*: *Exod. 3. 15.* *Jos. 6. 2.* *Zach. 2. 12.* and *3. 1, 2.* *Psal. 110. 1.* In these last *Texts*, he is called *Lord*, with the most repeated *Assurances*: Not a *temporal Lord*, I hope, by *Creation* only; but an *uncreated* and *eternal one*. The *New-Testament* also fully proves his *Deity*, both by *Name* and *Nature*; as, *Joh. 1. 1.* and *17. 3.* and *20. 31.* *Acts 20. 28.* *Take heed therefore unto your selves, and to all the Flock, over which the Holy Ghost hath made you Overseers, to feed the Church of God, which he hath purchased with his own Blood.* And *Tit. 2. 13.* *Looking for that blessed Hope, and the glorious Appearing of the Great God.* Besides, our *Apocalyptical Divine* may find a great many more worth his Notice in *St. John's Revelations*, to this extraordinary Purpose; as, *I am Alpha and Omega, the Beginning and the Ending, saith the Lord; which is, and which was, and which is to come, the Almighty*; *Joh. 1. 8.* Can any Thing be more *emphatically* expressive of a *God*; besides several other concurring *Testimonies* to prove his incomprehensible *Eternity*, beyond any *Dispute* of human Under-

Understanding? Moreover, *Joh. 2. 24, 25.* But *Jesus* did not commit himself unto them, because he knew all Men: And needed not that any should testify of Man; for he knew what was in Man. Here is the Character of an infallible *καρδιογνώστης*, and this manifestly declares his Omniscience. *Mat. 28. 20.* And lo I am with you alway, even to the End of the World. This uncontestably evinces his Omnipresence. *Joh. 5. 19.* What Things soever the Father doth, these also doth the Son likewise; and *Heb. 1. 3.* Who being the Brightness of his Glory, and the express Image of his Person, and upholding all Things by the Word of his Power —. This convincingly makes out his Omnipotence, to any Person but an incredulous Atheist. *Joh. 14. 11.* Believe me, that I am in the Father, and the Father in me; or else believe me for the very Works sake. Now we ought to believe in nothing with an absolute Faith, which is not really God; and this also confirms his divine Works beyond all Contradiction, but a gross Unbeliever's, and that the Son is of the same Omnipotent Nature and Authority with the Father: Or else it would prove a Penetration and Coalition of two distinct divine Substances, which would be very Unphilosophical, as well as Irreligious to believe: Such a Belief would be reckon'd downright Madness, and the Creed of a Bedlamite, or a distracted Brain at least. But, in fine, *Joh. 3. 16.* We must believe in the Son, if we would have everlasting Life. *Mat. 28. 19.* We must be baptiz'd into his Name, if we would be sav'd. And, *Phil. 2. 10.* We must every one of us bow the Knee at the Name of *Jesus*, if we would hope for Mercy, and Forgiveness of our Sins, Now all these Texts evidently set forth the

the illustrious Glory of his *Divine Honours* and *Attributes*, equal to the *Father's* supreme Authority, by claiming our *Faith* and *Worship*, in the same Degree of Perfection, as well as Obligation. And I hope our extravagant *Ignis Fatuus* himself, would not *kneel* down and *worship* any Thing less than an Eternal, Omniscient, Omnipresent, Omnipotent, and Immutable Being; of an infinite Essence, Nature, or Goodness, for fear of being guilty of an *inferior* Sort of *Idolatry*, by adoring that *Person* which is not perfect *God*, in his imaginary Conceit: And *him only must we serve* with divine *Worship*, who is perfect *God* in his own Almighty Power and Essence, to acquit ourselves from the heinous *Crime* of being gross *Idolaters*. But while I am endeavouring to evince the *Eternal Divinity* of *Jesus Christ*, methinks I am presented with an *Evidence* next to a Demonstration, from *Colos. 2. 9. For in Him dwelleth all the Fulness of the Godhead bodily*; that is, *essentially*: And does not this shew, that he is very *God*, as well as declare two distinct *Natures* in him, by an *Unity of Person*; and positively prove, over and above, that the *God-head* is, and was, and will be there *everlastingly*, without any *essential* Division, Subjection, or Subordination of his *Person*; exclusive of all *temporal* Duration whatsoever, as well as *future* Alteration of his *divine Nature*.

AS to the *Manhood* of *Jesus Christ*, indeed, on the other Hand, I must readily allow, that his *Humanity* or *Incarnation*, was in *Time*: But with what Reason or Religion can our erroneous *Arian* fix the *Time* of his supernatural *Generation*, and set Bounds to the only begotten

Son

Son of an eternal Being, who was in the Beginning with God, *Joh. 1. 1.* was also God Himself, and co-existed with his *Father* eternally; before the Creation of *Angels*, before the Fall of *Lucifer*, or any Thing else in the World was made? So that of Consequence, without all Doubt, the Son's Generation, or filial Emanation, was from all *Eternity*: For I suppose we are both well agreed, that it was a *Filiation* only; that is to say, a *spiritual* and *mysterious*, not a *carnal* Generation. Of which, our own *regeneration* may afford us some tolerable *Idea*; for we can only be said to be *born* again, or to become *Regenerate*, in a *spiritual* Sense. And this puts me in Mind of a bold, puritanick *Quaker*, that pretends much to the *Light within*, partly of our *Will-with-a-Wisp's* Opinion in his *Light without*, who lately said in my Hearing, with a positive *Affirmation*, that *Jesus Christ* was only mere *Man*, "the real Son of *Joseph*, begotten of *Mary* by Carnal Knowledge; or else, how could *He* be of the Seed and Lineage of *David*? — But such *Blasphemies* are abominable, and too gross to be controverted! Or, indeed, to be related without *Horror* and *Detestation*, in a Christian Country!

HOWEVER, Sir, sure our self-conceited *Novelist* pretends to a Kind of *Omniscience* himself, as to this Matter, in prescribing to a Being of *infinite* Power and Will; precisely limiting and restraining his unsearchable *Operations* to a Point of *Time*, and presuming to know exactly *when* the everlasting *Father* begot his dearly beloved *Son*, in *whom* he was well pleas'd. And was not God well pleas'd then with his
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Son from all *Eternity*? This would argue an *Imperfection* of Happiness in the *Deity*; or at least, that his Complacency was not *eternally* perfect, if *his* phantastical Notion be *true*, that the *Son* was generated in *Time* only just before the World began. But one would almost naturally be perswaded to *believe* otherwise, that such an *Object*, as I may say, or so beloved a *Son*, did always *co-exist* with the *eternal* Love of his *Father*; for if the *Affection* was *eternal*, the *Object* must needs have been *so* too, without any temporal *Limitation* or *Restriction* of *Time*: Or else it was a long *Time* before *God* did accomplish and compleat his own perpetual *Complacency*, infinite *Satisfaction*, and consummate *Happiness*; which would be the greatest *Absurdity* to assert, in open *Violation* of his everlasting and immutable *Perfection*.

I N short, *Sir*, as to the Word [*created*] which *he* uses in this *Assertion*; it is a new, unscriptural, inaccurate, non-sensical, and false way of speaking in the *Church* concerning *Jesus Christ*: without any *Regard* to his eternal, infinite, and incomprehensible *Essence*. But that I may more fully expose his blasphemous *Reflexion* upon the *Son's inferior Nature* to the *Father*, by his Notion of being *created*, let me ask him one *Question*: Does not *he* allow the *Son* to be the *Saviour* of the *Universe*? Could any *Being* then, but an *uncreated* or *infinite God*, the same *God* in *Essence*, though by this *personal Office* or *Operation* of his Almighty *Intercession* and *Redemption*, distinct only from the *Father*; save the whole *World*, and make full *Satisfaction* for the *Sins* of all *Mankind*, to the *infinite Justice* of an in-

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cens'd God? 'Tis manifest there could be no *Disproportion*; and therefore his unabstracted *Mathematicks* fail'd him, in this supernatural Point of the Wisdom and Power of God.

BUT at the End of his *Position* last quoted, he begins to talk egregiously extravagant of a "secret *Eternity* the Son might perhaps have before his *Generation*," And what Spirit let him into this Secret? What new *Light* led him into this Discovery? This seems to grant the Son some Sort of *Eternity* at least: Or, is it a Secret still what Kind of *Eternity* the Son had before he was generated in *Time*; which is a mere Contradiction? No, I suppose it must be the same unrestrain'd *Eternity* with the Father's, or nothing by his limited *Restriction*; and so the Son's spiritual or mysterious *Generation* may very well be believ'd to be eternal too, in the utmost Perfection of *Eternity*, and not any communicated Ray of it only in *Time*: Or otherwise, he must allow two contradistinct *Eternals*, the one prior, unlimited, predominant, and superior; the other later, restrain'd, limited, inferior, and subservient, according to his usual *Modus* of dividing the God-head, as an *Eternal* generated in *Time*, or created by the Father, or peradventure invented by himself only to countenance his Project of reviving *Primitive Christianity*. Now, a created *Eternal*, or an eternal Being generated in *Time*; that is to say, a temporal *Eternity*, is such a gross Contradiction, so monstrous an Absurdity, as none but his Learned and *Astronomical Self* would have the Assurance to assert, or to give it any Handle of Encouragement; so that, in fine, our Enthusiastick *Arian* must either

either deny the Son any *Eternity* at all, and do the greatest Violence to the *Veracity* of *Jesus Christ* in the *Holy Scriptures*; or acknowledge his rash Mistake, and own it was only an airy *Flight*, a groundless *Phantom*, or a wandring *Flash* of his own *Dark-Lantern* of the *Spirit*.

IN the next Place, Sir, I cannot but take Notice of his following *Position*, as a false *Light* also of the first errant *Magnitude*. He says, "That *Jesus Christ*, the *Word* and *Son* of *God*, is a divine Being; a Person far inferior to the Father in Nature, Attributes, and Perfections. Now, this is of the same Batch, in a great Measure, with the former *Affertion*; of the same Leven and Loosene's of *Principle*; and the latter Part of it, I think, has been sufficiently handled, as well as refuted already; for his repeated *Inferiority*, and imaginary *Subordination* of the Son to the Father, is only another Link of the same broken Chain of incoherent *Blasphemy* and *baretical Contradiction*. But as to the *divine Being* of *Jesus Christ*, of a far inferior Nature to the Father, what can our grand spiritualizing *Degrader* mean by it; save only to lessen his *God-head* to a lower Degree, or not to allow him any at all by his gross distinguishing *Limitation*? For it is certain, that *God* himself is a *divine Being*; and a *divine Being* is, properly and strictly speaking, *God*: Nothing else, neither more nor less than the *Deity* it self; for they are plainly convertible *Terms*, without any other human *Ampliation*. And yet every *Being*, that may analogically, or in a large Sense be call'd *Divine*, is not *reverà* *God in suo esse*; but only by *Derivation*, or some similiary *Participation* of

his *divine Nature*, as spiritual, immaterial, or immortal Substances. But is *Jesus Christ* therefore a *divine Being* only by human *Analogy*, or in some Degree of *Proportion*, and far less than the *Father* in his *divine Nature*? Why then, he makes the *Son of God* little more than either *Men* or *Angels*, and degrades him to a middle State of Perfection between *them* and *God*, or puts him at least upon the Level with *created Beings*. For I presume the *rational Soul* may *analogically* be stil'd a *divine Being*, *divina particula aura*; as I may say, the *Breath of God*, a spiritual, immaterial, or immortal Being; and yet, I hope, he will believe that *Jesus Christ* is *infinitely*, in the common Phrase, *above* the Nature of *that* in the largest Acceptation. I also take it for granted, that the *Angels* are spiritual, celestial, and immortal Substances; and may be *metaphorically* said to be *divine Beings*, in some Resemblance of the *Deity*, or by way of *Analogy* with sublunary Creatures; and yet, I suppose, he will readily confess, that the *Son of God* is far *superior* to the Nature of *them* in Proportion of *Divinity*, by his wise Limitation. Now, what *Medium* can be assign between those *created Beings*, and the great *uncreated Being* of *God*, to shew the middle Nature of the *divine Being* of *Jesus Christ* far *inferior* to the *Father*? Is not this *heretical Doctrine*, and *chimerical* likewise in all Points; not to say worse on't? And therefore, if the *Son's divine Being* was *eternal* and *uncreated*, we have gain'd our Point of *Argument* in this Case, and confuted our *Adversary's* subtle *Chimera* in his whimsical *Degradation* of our *blessed Lord* and *Saviour*: But, and if it was only a *created Being* in *Time*, under such
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and such *Ampliations* or *Restrictions* of his own *Grammar* and *Philosophy*, he may then reasonably set up a new Scheme and Catalogue of *divine Beings*. He might deify *Myriads of Saints* and *Angels*, or new-enlighten'd *Arians* thus; and at this *spirituous* Rate, christen the World over again. But that would be no more *Religion*, than *Ovid's Metamorphosis*, — *Divino semine fecit*, &c. For the Heathen Poets could feign or fancy as many Gods as they pleas'd, *inferior* and *subordinate* to one another, of their own *promoting* and *Creation*, according to their *Prejudices* of expecting a more favourable Protection or Patronage from the *superior Deities*. They had their *Dii majorum* and *minorum Gentium*, of a higher or lower Rank; greater Gods, and lesser *Deities* or *Godlings*: not much unlike our *Ignis Fatuus's* heathenish *Distinction* of a *personal Inferiority* and *Subordination* of the blessed *Trinity*.

BUT the *Holy Scriptures* infallibly assure me, beyond *Fiction* or *Fallacy*, that *Jesus Christ*, the *Son*, and his *Father*, are *one*. Now, our newly-enlighten'd, theological *Mathematician*, I presume, understands *Number* better than to believe, that there can be any *Inequality*, *Superiority*, or *Subordination* in *one*; for an *Unit* is *indivisible*, either *divinely* or *humanly* speaking; and yet he asserts the *Son* to be far *inferior* to the *Father*, though the *divine Unity* can admit of no imperfect *Degrees* of *Division* or *accidental Qualities*. *Credat Judæus Apella!* And when our unbelieving *Arian* begins to argue thus, or holds forth in this incredible Manner, beware of the *Jew*, or of *Circumcision* either in *Body* or *Mind*. For does not he egregiously *judaize*, when he denies the *Equality* of the *Son* with the *Father*?

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The *Jews* charg'd *Jesus Christ* with *Blasphemy*, for saying, that *God* was his *Father*, and making himself equal with *God*, *Joh. 5. 18.* And why? Because they did not believe him to be personally their promis'd *Messiah*; but rather an *Impostor*, or a *Person* not sent from *God*. For if they had believ'd otherwise, that *God* was really his *Father*; they would readily have granted him to be equal with *God*, and very *God* himself too in Nature, Essence, and Honour. But our *Will-with-a-Wisp* is worse than an incredulous *Jew* in this Argument, who professes himself a *Christian*, or verily believes *Jesus Christ* to be the *Son* of *God*, and yet positively denies his Equality with the *Father* in Nature, Attributes, and Perfections; so that, in short, he makes himself a greater *Blasphemer*, than the unbelieving *Jews* were, by his own vain-glorious Assertion and contradictory Confession, that *God* was the *Father* of *Jesus Christ* by an inferior Order of Being only: who yet made himself equal with *God* in Heaven, as his *Son*, in a most signal Manner and solemn Declaration upon Earth; contrary to all the fallacious Light of his new Divinity, in endeavouring to lead People astray, and seduce them to an inconsistent Belief, that *God* is superior to his own undivided Essence in the divine Person of *Jesus Christ*.

HOWEVER, in fine, is *Jesus Christ* such a divine Being, as he can safely, and with a good Conscience, pray to upon all Occasions? If he can, and does it sincerely, why then I do not doubt but he is entirely *God*, above any lessening Comparison or Limitation, to all Intents and Purposes, either of divine Nature, essential Dignity, or superlative Perfection: Or else he may

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as well pray to *Saints* and *Angels*, as he really believes the *Anti-christian Papists* do in a superstitious and idolatrous Manner; and so he will deserve the same Character, and incur the Scandal of being reckon'd an *Idolater* by his own publick Profession or Practice of paying his Devotion to something that is not God in absolute Perfection; but rather a *diminutive God*, or an imperfect *Idol*, only of his own extravagant inventing and advancing as a *divine Being* of an *inferior Order* and *Quality* in the World. What a strange *Extenuation* of the undeniable *Divinity* of *Jesus Christ* would this be? As bad as any *Heathenish* and *Pagan Idolatry*, *Barbarity*, or *Blindness*, that ever the *Sun* shone on! For then, I suppose, his *Worship* also must therefore be of an *inferior Degree* likewise, contrary to the great *Unity* of the *Christian Faith* and *Worship*, to answer the *subordinate Nature* of its Object; according to his new-fashion'd *Modus*, *Distinction*, and *Diminution* of the *God-head*. But this is only trifling away Time with an erroneous *Ignis Fatuus* in Deed, really leading some credulous People astray into *Infidelity* or *Atheism*, by *extenuating* and *diminishing* the perfect Being of the one God, or giving them a shrewd Handle for *Superstition* and *Idolatry*, in believing a *Plurality* of *Divinities*, or many *comparative Gods*. Who can be deluded by such false *Sophistry*, that has his *Senses* about him, and is no *Bigot* to *Imposture* or *Blasphemy*? For many *Deceivers* are enter'd into the *World*, who confess not that *Jesus Christ* is come in the *Flesh*. This is a *Deceiver* and an *Anti-christ*, 2 Ep. Joh. 1. 7.

LET us now, Sir, observe his next confident *Affertion*, and the last I shall make Use of

of in this short *Essay* of vindicating the sacred *Unity in Trinity*, &c. with great Submission to our *learned Divines*; for fear of swelling it beyond the ordinary Bulk of a *Letter*. 'Tis a finishing *Stroke* or *Flash* of his zealous *Wild-Fire*, to shew himself a compleat *Anti-Trinitarian* in all Respects with the greater *Lustre* of his resplendent *Heresy*; where he declares, with the utmost Assurance, that "*The Holy Ghost is inferior, as well as subordinate, to both the Father and the Son.* — And again, — *The Holy Spirit of God is a divine Person, and made under the Supreme God by our Saviour; or, in a due Sense, proceeding from the Father and the Son, of different Perfections and Offices from the Son of God.* This bold *Position*, in the Lump, is indeed a strange and wonderful *Light*! A splendid Error! But no new one in his wonted Vagaries, and wandering Deviations; for it is rather only a *Tautology*, in the Main, of what he said before: And my former *Arguments*, well-weigh'd, will sufficiently refute its illustrious *Falseness* in that Respect of his asserting the *Supremacy* of the *Father*, *Inferiority* of the *Son*, and *Subordination* of the *Holy Ghost*; in order to exclude the two last *divine Persons* from their equal *Honour* of the indivisible *God-head*. For there are three that bear Record in Heaven, the *Father*, the *Word*, and the *Holy Ghost*, and these three are one, 1 Joh. 5. 7, 8, 9, 10, 11, 12, 13, &c. And if he will grant their *Witness* to be true, they are not three *Gods*, I hope, but three different *Persons* only; who are distinguish'd by some *incommunicable Proprieties* in an incomprehensible Manner: which *Proprieties*, notwithstanding, are still inseparable from the *divine Essence* or *God-head*.

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For I have the Charity to believe, that our *Will* with-a-*Wisp* is, in Reality, no wilful Polytheist; but only makes himself so by Mistake, and misinterpreting the sacred *Mystery* of the Tri-Unity of God: either by his own false multiplying Glosses, that seem to argue three divine Beings essentially contra-distinct through an Inequality of Nature, in his Notion of em; or by his diminishing and dishonourable Illustrations of the Divinity it self, in his personal Degradation of Jesus Christ and the Holy Ghost. As if they were not the same co-essential, supreme God; though no otherwise than personally different from that one God, unless he will allow them to be several Gods essentially contra-distinct from the Father, by his positive or comparative Modus of their subordinate and inferior Divinity; which either un-gods them both, or makes a manifest Plurality, by the fairest Inference, as I urg'd before. And therefore these three Persons must be but one and the same supreme God in Essence by the indivisible Unity of the divine Nature, not inferior nor subordinate to one another by any Degrees of rational Comparison, either as to their God-head, or incomprehensible Personalities; but only different, humanly speaking, or distinguish'd rather by their personal Offices, Operations, or Manifestations in the World; which Trinity of Persons can infer no real Distinction, Diminution, or Division of their co-æternal, co-æqual, and co-essential Sameness, in the divine and mysterious Unity, or the immutable and incommunicable Identity of the one God in three Persons, without either dividing their Substance, or making any personal Confusion,

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by their imagin'd Supremacy, Inferiority, and Subordination, most *hæretically* asserted.

BUT to prove the exprefs *Divinity* or *Godhead* of the *Holy Ghost* from sacred *Writ*, indisputably setting forth his *divine Attributes*, will require no great Trouble. His very *Name* easily surmounts that Difficulty, and solves all unreasonable Doubts and *Arian* Errors concerning his *Subordination*, either to the *Father* or the *Son*; Acts 5. 8. Ananias, *why hath Satan fill'd thine Heart to lie to the Holy Ghost?* And Ver. 4. *Thou hast not ly'd unto Men, but unto God.* His *Eternity* is also as manifest, Gen. 1. 2. *The Spirit of God mov'd upon the Waters.* His *Omnipresence* is likewise prov'd, Psal. 139. 7. *Whither shall I go from thy Spirit? Or whither shall I flee from thy Presence?* His *Omniscience* again is asserted positively, 1 Cor. 2. 10. *For the Spirit searcheth all Things; yea, the deep Things of God.* Not to mention his *Omnipotence* at large, with the rest of his *Attributes*, display'd by his *divine Works*, in the *Creation* and *Conservation* of all Things, in the *Mission* and *Unction* of *Christ*, in the *Gift* of Languages and *Miracles*; besides his *divine Honours*, over and above, in many Places and Passages of the *Holy Scripture*, illustriously reveal'd and magnify'd. All which *Texts* undeniably evince the *divine* *ὁμοσιον* or *ἑσσιον* of the *Holy Ghost*, as well with *God the Father*, as *God the Son*; in a glorious and triumphant Manner against *Arianism*, *Socinianism*, or any such like perverse *Heresy*. What need I say more? Our modern *Arian* may perniciously, as well as obstinately, wrest the sacred *Scriptures* to his own study'd Destruction, as long as he

he pleases; but *he* will never be able to prove, that those many more *Texts* which might be produc'd against his *Misrepresentations* of the *blessed Trinity*, were either forg'd by human Invention, or foisted into the *Bible* by industrious Interpolations; or indeed fairly deny, that they are the *true Word* of God: which palpably condemns him for an *heterodox Hæretick*, maugre all his *Misinterpretation* of it, either to justify his own private *Chimæra's*, or confirm and establish his groundless Conceits. For as to the ancient *Doctors* of the *primitive Church* which *he* quotes, they are no *Rules of Faith*, and have no Power to bind, as *Bellarmino* well observes, like the *infallible Word* of God: And what *Obligation* is there then blindly to believe their *fallible Expositions*, according to his deviating *Reviews*, or wrested *Misconstructions* of them in Favour of *Arianism*; contrary to the express Revelation and Authority of the *Holy Scriptures*?

AFTER all, Sir, can the *Holy Spirit* of God be any Thing *essentially distinct* from God himself? If so, it must be a *distinct God*; if not, then it is the *same God*. And how can any Thing be *inferior* to it self, or less *infinite*? This would be the very *Enthusiasm* of all *Philosophy*, as well as *Religion*. For can any Thing *eternally* exist in, with, or from *God*, that is not *God*? Then there may be many more *Eternals* than one; which cannot be rationally or religiously suppos'd. Or did *God* make more *Gods* than himself? What a Huddle of *Absurdities* would his wavering and wild Notions involve us in, heap'd up to a *Chaos* of Confusion in *Divinity*! But here our *Ignis Fatuus* perhaps will be casting up the

same Contradictious and circular *Jingle* again, of *most* infinite, *less* infinite, and *least* infinite; which signifies no more than ringing of *Changes* in the *Church-sleeple*. Is the *Holy Ghost*, therefore, that divine and eternal *Procession* or *Emanation* of God's *Spirit*, a *finite Being*? For sure *less* infinite and *least* infinite, must necessarily be *finite Beings*: Or, is it *infinite* only in some *Degrees* of Perfection? Now, if *infinite* in *Nature*, then *he* is certainly *God* without Dispute; for one essential *Infinite* cannot be *inferior* or *subordinate* to another essential *Infinite*, (who are the same in *Essence* and *personally* distinct only) without implying a flat Contradiction, and multiplying *Infinities*, that destroy one another. And if *infinite*, on the other Hand, in some *Degrees* of Perfection only; then for certain *he* is both essentially and personally *finite* or *indefinite*, and cannot be properly said to be an *infinite Being* with any Sense or Reason in Comparison of what is *God* in *Essence*. But every one of the *three Persons* is the same perfect *God* in *suo esse*; and therefore *equally* eternal, infinite, uncreated, incomprehensible, and glorious; so that our spiritualizing *Arian's* positive, or comparative, or superlative *Inconsistences*, in his self-confounding or comprehending *Order* of the *divine Personalities*, of the *Father*, *Son*, and *Holy Ghost*, being either *afore* or *after*, either *greater* or *less Persons* than one another, are altogether monstrous *Absurdities*, as well as incredible *Illustrations* of his own *splendid Errors* and *wandering Deceptions*.

IN short, upon the whole Matter, where the *Holy Scriptures* seem to speak of our *blessed Lord*,

Lord, or the Holy Ghost, as any Thing less than God Almighty, or lower and inferior Beings, they are only *Argumenta ad Hominem*, Expressions adapted to the meanest Capacities of Men; and ought, in my submissive Opinion, to be interpreted or expounded by all orthodox Divines, either from the Pulpit or the Press, to vulgar Understandings, otherwise than to make them entertain wrong Notions, derogatory Thoughts, or too familiar Idea's of God, the Father, Son, and Holy Ghost: either by inducing ignorant People wholly to disbelieve the blessed Trinity, or to believe too much of that incomprehensible Mystery of Faith by strange, unaccountable, and new-invented Modus's. For Jesus Christ is only Man, humanly speaking, by taking our Nature and Manhood upon him in Time; not by Conversion of his God-head into Flesh, nor by Confusion of his divine Substance; but by an incomprehensible Unity of Person only. He is God still by his own divine Nature, Mediation, and infinite Satisfaction in sacrificing his Manhood for the Sins of the whole World; far above the Power of Humanity or Angelick Perfection to perform and accomplish. And so the Holy Ghost likewise is God in his own divine Nature, by the Almighty Virtue of his Consolation and Sanctification of all his Creatures; which nothing less than an infinite Being could exert to universal Perfection in the Salvation of Souls: but, humanly speaking, he is call'd only the Comforter, or Paraclete, in a Term of Humanity, or a human Office among Mankind; upon any spiritual Distress, or in Extremity of Affliction, Melancholy, and Despair.

'TIS agreed indeed, that the *Holy Ghost* is a *divine Person*, different from *God the Father* and *God the Son*, by a *personal Distinction* [only] of Office, Operation, or Manifestation; but not *inferior* nor *subordinate* in Nature, Dignity, or Honour, either to the *Father* or the *Son*, for that Reason; because every *Person* in the blessed *Trinity*, severally consider'd, hath the *whole Essence* of *God*, as I prov'd before; and consequently the *personal Difference*, be it what it will, cannot render them *subordinate* or *subservient* to one another, and destroy their *essential Sameness*, or *equal Honour* in the *God-head*. So that, in a Word, his unequal *Order* of all the *three divine Persons*, by a *Priority* or *Posteriority* of *Nature*, either in Point of Time, Dignity, or Perfection, is the vilest Notion imaginable of their *personal Subordination*; degrading the very *eternal Deity* it self, and blaspheming the *Holy Ghost*, inseparable from it by any other pretended, *Arian*, *heretical Mode*.

BUT he urges still farther in this Position; that "the *Holy Spirit* was made under the Supreme God by our Saviour. — Here he makes the *Son* a *Creator* again, under the *Supremacy* and Direction of Almighty God; and a little before, he either shrewdly hinted, or positively asserted him to be a *Creature* only of the *Father's*. Now, can a *Creator* ever be a *Creature*? or a *Creature*, a *Creator*? or a *created Being*, a *God*, either personally or essentially consider'd? This would be running a strange Length or Rant in Religion! Round our wavering *Ignis Fatuus* in a Circle; ridiculously hoping to confound our juster *Apprehensions*, and shake our more stedfast *Belief* of those two
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divine Persons, the Son and the Holy Ghost, not being created at all, nor temporal Existences only, nor either essentially or personally excluded from the same Supremacy, Power, and Government of God the Father in the universal Creation of all other Things, but those two co-eternal Persons; excepted always by their own infinite Nature, supernatural Attributes, and everlasting Glory, out of the Catalogue of created Beings.

F A R be it from me to make my self so familiar or well-acquainted with the *mysterious and incomprehensible Trinity*, as our *Will-with-a-Wisp* does, by derogating from the divine and uncreated *Nature* of our *blessed Saviour*, and the *Holy Spirit of God*; rendering their sacred *Persons* liable to human *Comparison, Division, and Comprehension*, and vilely degrading their *eternal Perfections of equal Majesty, Dominion, and Power*: contrary to the clearest *Lights*, both of the *Old and the New Testament*. Give me Leave to mention a few Passages of both. Gen. 1. 26. *Let us make Man in our Image*; — in the plural Number, to shew the *Trinity in Unity*. Psal. 33. 6. *By the Word of the Lord were the Heavens made; and all the Host of them by the Breath of his Mouth*; to prove undeniably the *equal Power* of the *Son and the Holy Ghost* with the *Father*. Isai. 6. 3. *Holy, holy, holy is the Lord of Hosts*; to declare, as plain as can be, the *Unity in Trinity*. Matt. 28. 19. *Go ye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost*; so pathetically urg'd by a conjunctive *Emphasis* in the distinguishing *Recital of Father, Son, and Holy Ghost*, to set forth those *three distinct, glorious, and co-equal Persons*

Persons in one and the same undivided God-head. Or else the Commission would have been highly derogatory, as well as contradictory to the eternal Being, infinite Essence, and Almighty Perfection of the Father ; by admitting the other two divine Persons to an equal Share of Honour or Partnership of Authority, (as I may call it) in establishing the baptismal Covenant, and all other fundamental, as well as practical Doctrines of the Gospel: who were not also co-eternal Existences, nor infinite in Nature, nor Almighty in Power ; but only inferior Beings, subordinate Creatures, finite Substitutes, temporal Vice-Gerents, or spiritual Ambassadors and Plenipotentiaries, constituted under the supreme God ; according to the blasphemous Inferences which may fairly be drawn from our Adversary's extravagant Modes and Methods of illustrating, or rather misrepresenting the Mystery of the blessed Trinity. But I shall conclude this Head with great Satisfaction of Mind from 2 Cor. 13. 14. The Grace of the Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with you all. Amen. For this would effectually be robbing the supreme God the Father of his incommunicable Glory of Eternity, Infinity, and Simplicity ; unless all the three sacred Persons were of the same supreme Dignity, of equal Power, Perfection, and Authority in their divine Nature and essential Unity: as jointly and severally one God and three Persons, conferring their Heavenly Grace upon all Mankind, through the Fellowship of the Holy Ghost. But our blessed Lord and Saviour never thought it any Sin or Robbery, to be equal with God : and therefore be never was

was inferior in *Essence* and *Personality* to his *Father*, either by any personal or essential *Distinction*, that our deluding *Ignis Fatuus* can make in his wild *Imagination*. Nor can the *Holy Ghost* be *unequal* or *subordinate*, either to the *Father*, or the *Son*, for the same *Reason*, by any particular, distinct, inferior *Office* or *Essence*; pretended to be alluded to in *this*, or any other *Text* of *Holy Scripture*: They being all three *Persons* equally concern'd, as *essentially one God*, in communicating the *same divine Grace* to all true *Believers*; from *Adam*, ever since the *Creation* of the *World*.

NOW, as to the *Original Procession* of the *Holy Spirit* from the *Father* and the *Son*; how should a *finite Being* of an imperfect and limited *Capacity*, fully know or *comprehend* either the *Time*, *Manner*, or *Perfection* of it? The *divine Origination* of the *Holy Ghost* was *eternal*, and infinitely *perfect*, by the *Will* and *Power* of *God*, in an *incomprehensible Manner*: Such a glorious *Procession* or *Emanation* from the *Father* and the *Son*, from all *Eternity* in *Heaven*; or such a miraculous *Manifestation* of the *God-head*, in *Time*, to *Mankind* upon *Earth*; as neither disannuls the *Great Mystical Unity* of *Essence* in the *one* *Respect*, nor confounds the mysterious *Trinity* of *Persons* in the *other*, by infallible *Revelation*: And this self-evident *Explanation* is sufficient to confirm the unalterable *Faith* of a true and orthodox *Believer* of the *Holy Ghost*.

IN short, Sir, Wo be to him, according to the *Harmony*, and concurrent *Testimonies* of three *Evangelists*, who shall dare to lessen the *Honour*, derogate from the *Glory*, and deny the *Truth* of
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the *Holy Spirit* of *God* ! For whosoever blasphemeth, or speaketh against the *Holy Ghost*, it shall not be forgiven him, neither in this *World*, nor in the *World* to come; *Mat.* 12. 31, 32. *Mar.* 3. 28. *Luk.* 12. 10. A dreadful *Denunciation* indeed ! And is it not high Time, now, for our *Will-with-a-Wisp* to look about him, with the most serious Reflection, or to retract in Time any blasphemous *Opinions* and *heretical Assertions*, that he may have been *Guilty* of against the *Holy Ghost*, upon such severe and repeated *Menaces* of *God* ; without any uncharitable *Suggestions* of my own Judgment and Determination, that he is so, beyond all Doubt, or his own Contradiction ? Let the *World* judge ; *God* and his own *Conscience*, or the *C—t* of *D—l—g—tes* ; whether it is not *superlative Blasphemy* against the *blessed Spirit* of *God*, to assert pertinaciously and *heretically*, that the sacred *Person* of the *Holy Ghost*, who is that *blessed Spirit* of *God*, is not *God* in *supreme Perfection* ; a Being, void of all *Infirmity*, *Inferiority*, or *Subordination* ; free from any derogatory *Composition*, *Comparison*, *Distinction*, *Division*, and *Participation* in his *divine Nature*, that may either weaken, lessen, or degrade his *Almighty God-head*, to the *Personal Character* of *created Beings*, by our fantastical *Arian's* inglorious *Illustration* of the incomprehensible *Arcanum* ; and mis-interpreting the *mysterious Tri-Unity* of *God*, by a human *Modus* of his own *Ignis Fatuus* ?

BUT I am apt to fear, *Sir*, after all this *Controversy* ; that he is *guilty*, either of *Blasphemy*, or *Idolatry*, or both, as well as *Heresy*, by his contumacious *Profession*, and constant *Practice*. He professes

professes himself a downright *Arian*, or a direct *Socinian*, by his false Positions in *Print*, concerning the *Holy Trinity*; notwithstanding all his *private* Apologies, Quibbling, or Sophistry, to make some People believe the *contrary*, by his cunning Converlation: For in his publick Books, he does effectually deny the *one* and the *same*, *supreme*, *essential* God-head of the *Father*, *Son*, and *Holy Ghost*; as well as their *Personal Co-equality* and *Co-aternity* in *Glory*, *Might*, *Majesty*, and *Dominion*. And yet for all this, he goes still to the *Church*, that condemns his *heterodox Errors*; constantly communicates there, either in *Whole*, or in *Part*; and frequently, either receives, or did receive, the blessed *Sacrament*, after he had broach'd those *blasphemous Opinions*, and strenuously stood to the *Heretical Crime* charg'd upon him, according to the just *Censure* of the *Lower House of C—v—c—t—n*. Now, with Submission, I take the *holy Communion*, or receiving the blessed *Sacrament*, to be an *Act of Worship*, as well as a sacred *Commemoration* of our dear *Lord* and *Saviour's* *Passion*: And if so, he will naturally fall under this unhappy *Dilemma*, and dismal *Character*, either of being an *Idolater*, by *worshipping Him* with *divine Adoration*, who, in his Opinion, is no *God*; for to *worship* that *Being* thus, which is *not God*, is certainly *Idolatry*: Or, of being a *Blasphemer*, by denying the *God-head* of *Jesus Christ*, whom he does *not worship*; for that *Being* ought to be most devoutly *worshipped*, which is *God*; and it is *Blasphemy* to refuse *Him* his due *Honour of Adoration*, by any sly *Insinuations* or *Assertions*, that he is *not God*. And then, what *Business* has he at the *Holy Sa-*

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crament? *Utrum horum mavult!* Or perhaps, at last, he may suffer a third Reflection for his Pains, of being a reserv'd Hypocrite, and an occasional Conformist in both Respects; by frequenting the orthodox Church under the deserv'd Denomination, either of an idolatrous or a blaspheming Arian.

HOWEVER, Sir, he can twit our orthodox Clergy fast enough in the Teeth, with the learned Dr. Gr—be's not coming to the Communion of the Church of England; because of so many Defects and Deviations, Errors and Corruptions crept into its Faith and Worship; as he unjustly, as well as invidiously, suggests, by an *Ipse dixit* of his own false Spirit of imposing upon the World. For this was not occasion'd by Reason of any fundamental Errors or Mistakes, which the Doctor thought the Church guilty of, as to the blessed Trinity, and our believing the Divinity of Jesus Christ and the Holy Ghost, equal to, or co-essential with the God-head of the Father; but only by a pure conscientious Scruple, or a firm Belief of the Lutheran Modus of the Divine Presence, in the Sacrament of the Lord's Supper. But with what Countenance or Conscience, then, can our *Ignis Fatuus* come to the Altar, and receive the Holy Communion, in Contradiction of his own Principles; save only, as some occasional People do for Company, or worse Designs; who, as falsely believes, as he positively asserts, the Church to be erroneous by his own Wanderings out of the Way of it, in the greatest Articles or Fundamentals of Faith, and irregular in both Sacraments, of Baptism, and the Supper of the Lord; as well as he vainly endeavours to confound the Apostolical Institution of its Episcopal Priesthood with Lay-Ordinations?

Ordinations? This is a *Felo de se* Argument with a Witness; destroying his own *Orders*, as well as condemning his hypocritical Practice of Communicating unjustifiably in a *Church*, which he deems (tho' falsely) *erroneous* in Fundamentals of the *Christian Religion*; and he had better have let that *Reflection* alone, to have sav'd his own *Credit*. For by this sort of *Behaviour*, and his late *Book* concerning *real Clergy-men*, one would be apt to believe, that he intends to be a *Lay-Bishop* himself in a little Time, of his own making or consecrating; and "solemnly, tho' irregularly set apart for the *Ministry*; or, that he expects at last to be made a very Great Man among the *Presbyterians*, *Independents*, and *Anabaptists*; in order solemnly to ordain all the religious, gifted, *Arian Mechanicks* about Town, whether *Cobblers*, or *Corn-cutters*, &c. either to transform the envy'd *Church*, or to stock the *Conventicle* with metamorphos'd *Lay-men*.

IN this lucid Interval, he only plays the *Plagiary* with a *splendid Bravado*, and serves us with a *second Course* of that base, scandalous, and condemn'd *Book*, absurdly call'd, *The Rights of the Christian Church*. He treats our *Clergy* with a *Crambe bis cocta*, and invites all the *Dissenters* to the rare Entertainment of his excellent *C-bb-ge*, general *Kidney*, or universal *Comprehension*. But to expostulate the Matter with him a little: What would this *common Disturber* be at in the End, with his turbulent *Passions*, as well as furious *Spirit* of Delusion? What does he mean by vindicating, and promoting *Sedition*, *Schism*, and *Heresy*, with the utmost *Spleen*, *Ill-Nature*, and *Inflammation*? What will he get at length, by attempting

attempting pettinaciously to destroy the Peace of our *Jernsalem*? Why should such an *Ignis Fatuus* as he is, endeavour to amaze, amaze, or distract a whole Church? Would he be thought the most learned Man in the Kingdom, or the freest from *Distraction* himself, and the farthest from *Moor-fields*? I doubt he is not, and never will deserve the Character. For either secular *Malice*, spiritual *Pride*, and *Ambition*, religiously *dissembled*; or an Affectation of *Novelty* and *Singularity* over-power him, govern his *Will*, direct his *Passions*, over-rule his *Judgment*, or foil the Man, and infatuate the *Christian*.

BUT why is he such a profess'd *Enemy* to the Church? He was never sworn to be so malicious against it, but quite the contrary? 'Tis exactly the *Reverse* of his former Oaths. But what signify those temporary *Obligations* to a new-enlighten'd *Christian*, who is setting up a *primitive Library* against the *Bible*, as well as in *Opposition* to former *Ties* of *Conscience*? Why, truly he was unkindly us'd by the *Doctors* at *Cambridge*; and they fairly expell'd him the *University*, for some gross *heretical Errors*, both of *Practice*, and *Principle*; so that he is highly incens'd at it, and has got the *Rabies*, to the greatest *Rancour* of *Irreconciliation*. In short, he is resolv'd to be reveng'd of the whole *Christian Church*, for the *Indignity*; and either to subvert her *fundamental Constitution*, pervert her establish'd *Doctrines*, or set up a new *Religion*, by way of *Resentment*, or *Reprisal*, for his *Exclusion* from that famous *Academy*, the Seat of his *unperverted Education* and *Learning*. It was a great *Loss* and *Provocation*, in his Opinion; and by his late fluctuating, as well
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as irreconcilable *Actions*, next to the primitive *Fall in Paradise*, never to be regain'd.

N O W, where is the *Reason* of all this spiteful Grudge, and irritated, inflam'd, unforgiving *Temper*, under the fairest Vizzard of his pretended *Christianity*? He must needs acknowledge, that the *Punishment* was just to his *Principles*, and no more than adequate to his *Crime*. He could not plead *Ignorance*, if ever he read his *Matriculation-Book*; that such *Errors* as he publicly profess'd in *Religion*, would make him obnoxious to the Danger of a *justifiable Expulsion*; deserve it also at the Hands of the learned *Doctors*, to preserve their *Constitution*, or do Justice to their own *Consciences*; and require it of them likewise, in the strictest Manner, as well as most solemn *Execution*, to prevent the *Reflection* of Indolence, or Indifferency for the *Articles* of their *Faith*, if he had been indulg'd with *Impunity*. And therefore, why did he not first, either relinquish that *orthodox University* in Peace, which he was not like to reform by new-vamping *Arianism*; or acquiesce, afterwards, with Patience under his just *Punishment*, for declar'd *Principles*, directly contrary to the fundamental Establishment of their *Religion*, as well as *Ecclesiastical Laws*? But let us turn the *Tables* a little; and if the *University* had been *Arian* by its *Constitution*, I dare say without any Doubt, he would have been a forward Stickler; if not the first Man, also, for expelling any *Athanasian*, that should have presum'd to revive his *Creed*, or vindicate the blessed *Trinity*, according to his exploded *Standard* and *Explanation*.

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AND besides, suppose his *Arian* Opinions were true or sincere, according to the best Dictates of his own Conscience, which is a *Datum, non concessum*; why does he fly-out so furiously, in the Face of the Church, and malign her purest Doctrines out of mere Spleen, Disappointment, and Revenge? Why does he persevere still with the most publick Piques of errant Malice, Obstinacy, and Aggravation of his suppos'd Crime, while his declining Cause is yet depending before a Court of Delegates; in Contempt and Derision of our Church-Discipline, and all the Ecclesiastical Laws of the Realm? Laughing is his chief Talent in publick Company; and ridiculing all other Notions but his own, his Master-piece of Ill-Manners. But to heighten his singular Contumacy to the greatest Pitch of an enhanc'd Scorn; they say, that he is writing a *Vindication* of the *Heresy* charg'd upon him, before it comes to a Tryal.

THE mighty Work is expected by some People, with great Impatience; and they take it for granted, that it will be no ridiculous Product of his fruitful Fancy, nor abortive Issue of his teeming Imagination: So that it will neither miscarry in its own Intention; nor disappoint their confident Expectation; nor frustrate the Author's Humour, and Itch of writing and publishing every Thing he reads, with a singular, partial, or prejudic'd Judgment. But I could wish, in the mean Time, that either the Mountain in the Fable, or the Mathematician, was in Labour, rather than the Divine; tho' the Former brought forth nothing but a Mouse, and the Latter only a Gunter's Rule, or a Magick Lanthorn: For the Last is so big with religious Vapour, that we are threaten'd

threaten'd with more *Mischief*, by its *bouncing Conception*, and *Enthusiastick Delivery*; not to pursue the *Metaphor* any farther, for Fear of suffering a Reprimand by the *Elastick Virtue* of his airy *Divinity*, as was as *Pneumatic Doctrines*.

BUT after all, *Sir*, who would believe this angry and inflam'd *Spirit's* Principles to be true; either *Primitive* or *Christian*, which do not carry common Charity along with them? They are only full of envious Noise, Rancour, and Revenge, under the sly Cover of a *religious Pretence*; which *Behaviour* is as impolitick, as it is unjustifiable: For any Man with half an Eye may easily see thro' that thin *Mask* of a puritanick *Pharisaism*, or a fanatical *Purity*; and discern the *Wolf* in *Disguise*, or the Cloven Foot under an *Angelick Form*. But, and if he had kept his *Temper* better, and enlarg'd his splendid or fanatical *Phylacteries* less in *Print*, he might, peradventure, have gain'd more silly *Profelytes*, to his new-model'd *Doctrines*; by shewing himself a bright Example of *Christian Behaviour*, of a winning *Meekness*, and a profess'd *Humility*: That he had rather suffer for his controverted, or condemn'd *Opinions*, than sin to support them, by madly reviving and propagating either obsolete *Heresies*, antient *Schisms*, or modern *Sects*, with so much flaming *Zeal*, and flaming *Spirit* of Contradiction. Such spiritual *Braggadocio's* never make the most, nor the best *Converts*. Boasting, and Ostentation in *Religion*, are like *Hercules's Club* in *Politicks*. It may hurt a Man's *Body*, or stun his *Head*; but not convince his *Mind*, or win upon his *Judgment*, to make him believe any better of a pretended *Reformation*, by *Personal Insults*,

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either in secular or spiritual Affairs. In short, Sir, both this blustering *Boutefeu*, and his blinded Friend *B-ff-t*, are incens'd to a flagrant Degree of *Envy*, and make a common Practice of assailing or *bullying* the establish'd Church, with their false Reflections, and sham Stories, against the unblemish'd Reputation of our Orthodox Clergy; as well as they are always acting uncharitably, upon the very *Antipodes* to *Christianity* it self, in Truth and Justice.

HOWEVER, why is our *Will-with-a-wisp's* ungovernable *Spite* so inveterate, in a more peculiar Manner, against St. *A-d-w's* Church, which *he* most commonly frequents? He challenges all about him there, except his pre-possess'd *Fautors* and *Friends*, like a common *Gladiator*, or *Prize-Fighter*; and distributes his self-conceited *Letters*, gratis, to People in Publick, leaves them privately at their Houses, or puts 'em clandestinely under their Doors; as the *Back-sword-Men* do their Bills for the *Bear-Garden*, in Hopes of a good Concourse, &c. and truly, *he* does not word his imperious and insulting Challenges in much better Terms. This is a *Furioso's* Conduct all over; as unmannerly, as indiscreet! For what Futility, what Effrontery (not to call it down-right Impudence, after a former *Expulsion*, a late *Censure*, and a formal *Proceeding*, still depending against him, for *Heresy*;) What splendid *Frontispiece*, or *Bravado*, I say, is there not, in that bold, obstinate, and impertinent Challenge of his, lately sent to our excellent Doctor; to whom *he* is not worthy to hold a Candle, for sound Divinity, steady Principles, or good Learning; and much less able to lead him out of the Way of Truth,

Truth, by any false *Blaze* of his wavering *Ignis Fatuus*? Let him carry his own self-dazling Whimsies about as long as *he* will, or light up a *new-Lamp* in his *primitive Library*; it will deceive no-body's *Eyes*, with its flaring and fictitious *Lustre*, that are clear and unprejudic'd, or whose *Opticks* in *Religion* are uncorrupted. But what Necessity is there now for any *Disputation* with this *Will-with-a-wisp*, who has been sufficiently answer'd already, and baffled over and over again in *Print*, by several of our learned *Divines*; as, Dr. *H-ks*, Dr. *G-be*, Dr. *A-l-x*, &c. And besides, I have often heard him learnedly, judiciously, eloquently, ingeniously, and unanswerably confuted of late from several *Pulpits* in *Town*, by the incomparable Dr. *S-c-v-r-l*, Dr. *L-pt-n*, Dr. *P-l-g*, Dr. *S-th*, Mr. *T-p*, Mr. *B-ll*, &c. Not to mention, over and above, how his *heretical Doctrines*, lately reviv'd, have been solemnly controverted, refuted, and exploded many Years ago, in all Ages, from the *third Century* and upwards; long before ever *he* set Pen to Paper, as grand a *Plagiary* or *Mis-representer* in his *Writings*, as an *Anti-trinitarian*, *Millenarian*, or *Fifth Monarchy-Man* in his *Principles*. But, in short, our modern and obstinate *Arian*, will not be answer'd; that's the *Case*; and his *Ignis Fatuus* must have its *Course*, run its *Length*, and so go out of it self.

I T is high Time, now, *Sir*, to ask your *Pardon* for the Length of my tedious *Letter*. As for the rest of his false and heretical *Positions* about the *Ples-sed Trinity*, I shall reserve my *Remarks* upon them, for a *second Part* of *Will-with-a-wisp*; till another favourable Opportunity offers, that I

may send you either more *Diversion*, or better *News*. But you must give me *Leave*, by the *Way*, to tell you, that I ought, in good *Manners*, to make a solemn and formal *Apology* to the orthodox *Clergy* of *London*, as a *Lay-man*; for encroaching so far upon their proper *Province*, and intrenching upon their *sacred Function*, without any *Permission*, or *Encouragement*.

So much, then, for his wavering *Divinity*, or modern *Arianism*, concerning the *Holy Trinity*: But now, I hope, Sir, you will grant me a little longer *Patience* for his *new Light*, and *Prophecy*; which, I presume, may be worth your *Hearing*? 'Tis very remarkable, how this learned *Revelation*er found-out Prince *Eugene* of *Savoy* to be the *sixth Trumpet* of the *Apocalypse*, when he beat the *Turks*, in the Year 1697; which famous *Victory* was happily succeeded by the *Peace* of *Carlo-witz*: So that he makes this *General* the *Fulfiller* of *St. John's* *Prophecy*, denouncing the *second Woe*. *Apoc.* 9. 13,—; as well as the glorious *Finisher* of the *Turkish* *Devastations* in *Christendom*; and assures us a little after, in his *Essay*, p. 191. "that the *Ottoman Turkish Empire*, will be no more "a *Plague* to *Europe*. Now I always thought, that some Part of *Turky* it self was in *Europe*, and this is bad enough for us *Christians*: So that *Europe* can never be totally free from this *Plague*, till the illustrious Prince *Eugene*, or some other *Apocalyptical Hero* and *Generalissimo* of his own *Revelations*, actually beats the *Turks* quite out of it. I pray *God*, he may ever prove as faithful as *St. John*, in this Point; and as infallible, pardoning other Mistakes, as the *Prophet* himself so agreeably interpreted. But he must certainly be

be out, at present, and err wretchedly, either in his *Geography*, or his *Prophecy*, or both : By the *Turks* beating the *Muscovites* not long ago, near the River *Sonna*, on the Confines of *Walachia*, where they suffer'd Plague, Pestilence, and Famine indeed ; or by their coming, more lately, nearer to *Caminiec*, upon the Frontiers of *Poland*, fortifying *Choczin*, and plaguing that Country with their imperious, arbitrary, unjust Irruptions, Rapines, and Devastations : For these late *Incurfions* notoriously contradict his rash *Prediction*. I have nothing more to say, as to the Truth of his whimsical *Interpretation*, or the exact Completion of this *Prophecy*, as to his precise *Conjuncture* of Affairs. But when P. *Eugene* was lately in *England*, he dedicated his *Book* to him, upon the *Revelations*, printed 1706, long before his coming hither, in these magisterial and confident Words, upon a Slip of Paper no bigger than a Quack's Bill.— “ *Illustrissimo Principi Eugenio Sauraudienfi, vaticiniorum apocalypticorum unum, Turcarum vastationibus finiendis destinatum, dudum adimplenti ; alterum etiam, de Gallorum Imperio subvertendo, magna ex parte, uti spes est, mox adimpleturo, hunc Libellum summâ quâ docet Reverentiâ dat, dicat, consecrat.* Noble Latin indeed ! And a great Complement to the brave Man ; excluding all other Commanders from any equal Honour of that victorious Day to come ! But he knows no more of future Contingences, for Certainty, than other People ; and I shall believe no more of this extraordinary new Light and Prophecy, than comes to my Share of judging impartially, without Prejudice, Favour or Affection. However, he hopes (that is, probably believes)

lieves) p. 235. that Prince *Eugene* [alone] in his Opinion, according to the *Revelations* of *St. John*, will totally *subvert* the *French Government* by and by, being alluded to by the *Beast with ten Horns*; which is to *fall* in the Year 1716, to an exact *Period of Time*. For if *he* had meant any thing else, by his cunning *Salvo* of *magna ex parte*, than to give *him* [solely] the chief *Glory* of that positively suppos'd *Subversion* and *Conquest*; he would have put in the Duke of *M-l-b-r-gh*, or nam'd some other experienc'd *General*, as well as Prince *Eugene*, under the Character of being *Confederates* in such a *National Undertaking*, towards the Performance of so glorious an *Exploit*, and the Accomplishment of so grand a *Work*. But truly, this mighty *Revolution* foretold, is at present very unlikely to come to pass; fantastical in all human *Probability*; highly inconsistent with the publick *State* of Affairs abroad, either in *France* or *Germany*; contrary to all our current *Intelligence*, and the fairest Prospect of a lasting *Peace* between the two Houses of *Austria* and *Bourbon*. And besides, how does *he* know, after all, that Prince *Eugene* will live so long? We are all equally *Mortal*, and the more expos'd *Hero* may die before that grand *Period* of the short *Futurity* *he* has pretended so unalterably to fix. It is also as highly *improbable*, at this Time, that either *E-l-d*, or *H-l-d*, or both, in *Confederacy*, will subdue, and conquer *France* within the Compass of *three or four Years*. However, I shall not examine here from whence *he* was blest'd with this *Prophetic Spirit*, to a perfect Knowledge of future *Occurrences*, or contingent *Conquests*; nor contend with him any longer a-
bout

bout his pretended Illumination, or Inspiration concerning those great *Revolutions* to come of Kingdoms and Governments: Only let us hearken to the expected *Event* of such national *Predictions* and momentous *Transactions* of publick Affairs; which, perhaps, we may both live to see finally *false*, at the Expiration of that notable *Term* of a few Years; or fulfill'd, in his Opinion, to the *precise Time* of his peremptory Conjecture.

BUT surely, at this Rate of Reasoning, if Prince *Eugene* lives and does well, I may presume to tell him his Fortune without *Palmistry*, or any Gift of Prophecy; that our new *Revelation*er of *Futurities* will either make him the *fifth Monarch* of the World, at last, or an Immortal *Hero* far superior to *Alexander the Great*, in the Rolls of Fame, and Records of Time, by some remarkable *Revolution* of his own Illustrious Fancy. In short, Sir, this puts me in mind of his *Enthusiastick* Brother *B-v-r-y*, a Fleet-Prisoner; who many Years ago wrote several Books of the *Powers of the Church to come*: And having just finish'd one of them upon the fortunate as well as unforeseen *Landing* of the Prince of Orange in the *West*, he recall'd some *Sheets*; supply'd an Over-sight, or an Omission; and afterwards told the World, that he had found King *William* out exactly in the *Revelations*. So far may some spiritualizing People mistake a *Prison* or a *Primitive Library* for God Almighty's *Cabinet*, or the *Council-Chamber* of Heaven! And our *Ignis Fatuus* does little more, in this Matter, than light up that *Enthusiast's* Candle again; to the immortal Memory, Honour, and Glory of the famous Prince *Eugene*. IN

IN the mean while, I shall but just make Mention of his beloved *Millennium*, as a mere *Whimsy*, or a pleasant *Dream* of his wandering Mind; according to his own presumptive *Explanation* and periodical *Limitation* of it to a precise *Point of Time*: Only let him remember the former *Fate* of infatuated *Mason*, that *Millennarian Impostor* in the Country; who audaciously fixing to a particular *Juncture* the uncertain or unknown Coming of *Jesus Christ* to reign a thousand Years with the Faithful, seduc'd so many poor, ignorant, credulous *People* some Years ago, from their *Habitations* into the open Fields, by his *Diabolical Delusions*, to their utter and deplorable *Destruction*! *Woe* be to the *Deceiver*; where deluded *Persons* sadly perish so by such pernicious *Doctrines*! There is no prescribing of *Time* to *Eternity*, by any certain *Rule* of human Invention, Discovery, or Limitation. A Man may be often out, he knows, as to his nicest Calculations of *Time*; as well as palpably *mistaken* also in the most positive Computation of *Numbers*; and therefore ought not to *impose* upon or *deceive others* by his violent and fallible *Presumptions*. But more of this another Time; before that glorious or terrible Day happens in our *Hemisphere*; when *Jesus Christ* shall come, and reign a thousand Years upon Earth in the Character of a secular Prince: Or otherwise, in universal Triumph, Glory, and Judgment, unlimited either in Point of Time, Place, or Power; tho' far inferior to his *Father* in Heaven, according to the *presumptuous Opinion* of our deceiving *Ignis Fatuus*. As some blinded Bigots vainly imagine, and fondly expect still, with the greatest

est Assurance, to a precise *Period of Time*; which the *Angels* themselves do not know, and God himself has not yet fix'd by any manifest *Revelation*, or express *Declaration* of his eternal Will to Mankind.

NOW I come next to our *Will-with-a-Wisp's* *Mathematicks*; which he only sets-up in professed *Præjudice* and *Contempt* of both *Universities*: A full Account of whose wonderful *Lectures* for *Mechanicks*, *Opticks*, *Hydrostaticks*, *Pneumatics*, &c.— so many *Bombast-Ticks* as are easily forgotten; I have read, with some *Dissatisfaction* at the designing *Project*, in a publick Paper at a certain *Coffee-house* in *London*. He leads our young People astray thither, into the City, or back to *Button's* again; and takes them off from their more serious Duties, Studies, and Exercises of *Religion* or *Business* at *Home*; without having any Occasion of wandering *Abroad* for any new *Light* of mathematical Experiments or human Knowledge, to confound the great *Mysteries* of *Divinity*, and perplex our *Faith* in spiritual Affairs, with ocular or rational *Demonstrations* in secular Matters; subject to the greatest *Uncertainties*, as well as *Errors* of the most perfect Judgment in the World. In short, they contract ill Habits and wrong Notions in *Religion*, as well as neglect their other worldly *Employments*, by following such admir'd, designing, *Arian Lecturers* in vogue; who are but too apt to believe our *Ignis Fatuus*, with an implicit Faith, to be as true in his false *Modification* of the mysterious *Trinity*, as he is in the Knowledge of *Triangles*, or any other Part of *Mathematical Learning*: upon an infallible *Bravado* of searching into the Stars, surveying, calculating,

culating, and demonstrating every Thing beyond any *Doubt* or *Contradiction*. Although he was as palpably as ridiculously mistaken of late, in *certifying* for Mr. C—*ss*—*ls* having certainly discover'd the Art of *squaring the Circle*; which the ingenious young Mr. C—*n* immediately found out to be utterly *false*, according to his own modest *Acknowledgment* afterwards of the manifest Fault.

BUT nothing surprizes me more, or puzzles my Understanding so deservedly, as his wonderful "*single Sheet to demonstrate, that the famous Comet, which was seen in 1680, was that which caus'd the Deluge.*" What a Prodigy was this in his *cometical Knowledge*, so long after *Noah's Flood*? The very naming of it, is sufficient to startle you, 'till another Time, or a better *Reflection* upon Things; for fear of a *second universal Inundation*. However, it would stretch one's *historical Faith*, to believe either the *specific* or *numerical Identity*. For the same Cause will always naturally have the same *Effects*, if not *miraculously* or *supernaturally* suspended in exerting its Power; which Suspension he has not asserted, nor assign'd any Reason for its not making a *second general Deluge*; so that those two Comets must certainly have been of a *different Nature*, as being attended with *different Consequences* and *Effects*, by God Almighty's promising to *drown the World* no more, according to his immutable and irreverfible *Decree*. Or else it is a *stranger Paradox* yet, that this last Comet did not make the *Western* or *Northern Ocean* swell so high, by coming so near the Earth, as to overflow their most mountainous Banks or Shores, and *drown* either

either *England*, *Scotland*, or *Ireland*, by a particular *Deluge*; their *Houses*, *Goods*, *People*, and all *under-Water*; and not a *Soul sav'd*, for want of the old original *Ark*, or a new one of his own *mechanical Contrivance* and *Providing*. But by this airy and illustrious *Flight*, one would almost be tempted to think indeed, that there was more *Wild-Fire* than *Water* in the extravagant *Fancy*; that he had then lighted his own *Ignis Fatuus* at this blazing *Star*; and that his *Head* had never been right, since that remarkable *Figure of Time*, when the astonishing *Comet* appear'd with great *Amazement* to the *People of England*.

INDEED, Sir, as to his *Project* of finding out the *Longitude*, I like it wonderful well, if it be true; that he has really accomplish'd the *Work* beyond any *Mistake*, and will generously discover it to our *Merchants* for the *Benefit* of *Navigation*. But I cannot so readily take this for granted, upon *Trust* only, because the famous Mr. *Ironside* formerly advertis'd it in one of his exploded *Papers*; whose late *Expulsion* from the *Senate* for his scandalous *Writings*, does not a little disgrace every Thing he has recommended in *Print* to the *World*. It looks as yet only like a *Trick* to get *Money*, upon the wisest *Dis-trust* of his uncertain *Pretensions*. A *Sum* of ten or twenty thousand *Pounds* would do fine Things, fill his *Coffers*, or his primitive *Library* with *Arian* Books, and peradventure square the *Circle*, and all into the *Bargain*. But if his *Longitude* be true and practicable, it would mightily improve our *Commerce* both for *Safety* and *Dispatch*; tho' I must tell the best *Longitudinarian* of 'em all by the By, that the farthest Way about, is

very often the nearest Way Home, in Point of Safety, both by Sea and Land. However, at least, we should find out the shortest Passage to the East Indies; in order to enrich our own native Country, by sending out our Money in Specie, and fetching Home Trinkets, Fanfarons, or worse Drugs in Exchange: Or else we should make a quicker Voyage to the celebrated *Anticyra* for *Hellebore*, to purge our *Melancholy*, *Supineness*, and *Stupidity*. In fine, if this pretended Project should take Effect, and punctually answer the great Ends propos'd, by infallible Experience: All our Tars would have their Hands aloft to set Sail towards the Eastern or Western World; not missing a Hair's Breadth in their exacter Voyages. Or perhaps they would be steering their Course for *Terra Australis incognita* in Multitudes, and unerringly making the pacifick Ocean, to ransack the rich Mines thereabouts for hid Treasure. And in Case of any unfortunate Shipwreck, they would venture to swim thither upon the Backs of some of *James Sadeur's* large Ugs, kind Dolphins, or tame Whales, that might by Chance waft them to the unknown Shore, when they were out of their Sphere, or mistaken in their Longitude. Or, if they should on Ship-board absolutely miss their Aim of reaching that undiscover'd Country, they might peradventure return with more Success; touch at *Colchis* by the Way, and bring Home the *Golden Fleece* by a lucky Error: Which would abundantly countervail the Loss of their more Southern and impracticable Expedition, about that *Romantick Land*. But let our *Ignis Fatuus*, in the first Place, fix the first Meridian of the World, and then — However, not
to

to carry the *Jest* too far, either *East, West, North, or South*; I wish, with all my Heart, that the *Longitude* was perfectly *known*, and publickly communicated to the *Merchants* at any *Rate* or *Reward*, for the Sake of our *South-Sea Company*. It might, I confess, be of great Service and Advantage to *them* upon a *real Trade* thither, about *Baldivia, Chili, or Lima* in *Peru*; which is the noblest *Prospect* that we ever yet had of any *Traffick* in the *World*; if it was but once firmly well-establish'd *Abroad*, and as heartily as wisely encourag'd at *Home*. In a Word, *Sir*, I do not know for certain how well our *Will-with-a-Wisp* understands *Longitude* after all; and yet I verily believe, to the utmost Perfection, in the wonted Conceit of his own wavering Mind; but I am sure *he* is a profess'd *Latitudinarian* in an Ecclesiastical Sense, to all Intents and Purposes of *Independency* and *Fanaticism*, against the establish'd, episcopal, orthodox *Church of England*.

IN fine, as for his *Historical Preface* at last, it deserves the inglorious and shining *Fate* of some other *modern Prefaces*, to be condemn'd to the *Flames* for abominable *Heresy*: For altho' the *Writ de Hæretico comburendo* be fortunately abolish'd on his Side, and therefore happily *saves* his *Person*; yet it never ought to secure *any* Man's *hæretical Works* from their due *Punishment*. I am very willing indeed to distinguish betwixt our *Arian Author's Bacon*, and burning his *Books*, out of common Humanity; in Hopes of his *Conversion* sooner or later, upon second Thoughts, or a more serious Consideration hereafter of his *resplendent Errors*.

LO the wandering Man then possess'd with
such

such a *false Spirit* in *Divinity*, as well as transported with so many imaginary *Whims* and ridiculous *Crotchets* in *human Learning* ! How can *be* therefore pretend to be a *Person* fitly qualified to reform our *Religion*, or to gain any *Credit* and *Authority* among our *young People* ? But alas ! *they* are too forward in following every glittering *Show*, or *new Light*, that dazzles their willing *Eyes*. And I doubt the *Contagion* of his splendid *Heresy* proves also catching, or puts all his well-wishing *Libertines* in a *Blaze* to believe his agreeable *Doctrines* ; which sooth their *Vices* most, and render *themselves* most secure in their temporal Frolicks and extravagant Transgressions against *Jesus Christ*, and the *blessed Spirit of God* ; for want of ever thinking of their eternal Welfare, by disbelieving the *co-essential Divinity* of *God the Father, Son, and Holy Ghost* ; which is the very next Step to downright *Atheism*.

BUT there are, *Sir*, besides this grand *Ignis Fatuus*, a great many other spiritual and inferior *Jack-a-Lanterns* about *London* ; fickle, heterodox, and disaffected to the *true Light* of *Heaven*. At the other End of the *Town*, there's one of a wavering and fluctuating *Nature* in *St. James's Parish* ; which was lighted at this : He took *Fire*, like *Tinder*, at the first *Flash* of our *Will-with-a-Wisp's Arian Doctrine* ; turn'd either *Arian* or *Socinian* immediately upon it ; and wrote a *Book* in the twinkling of an *Eye* against himself ; but not half so good a one as *Richard* against *Baxter*, though as great a *Contradiction*. However, *be* had a *Mind* to shew the *World* a *quantum mutatus ab illo*, by acting his own *Counter-Part* : But I leave him to the Management of

of the learned Mr. N—l—n, and his judicious, as well as orthodox *Correspondents*. Let me only tell him by the By, that there's a curious *Looking-Glass* lately made for him; in which *he* may see his chang'd *Conscience*, as well as false *Countenance*, with the truest *Reflexion*: For the *Mirvour* is so constant and immutable; so far from flaring in his Eyes, that it does not in the least vary, flatter, or misrepresent his wandering *Light* in *Divinity*.

THERE is another subordinate *Jack-a-Lan-thorn* about St. G—ge's Chapel, that borrows all the little *Light* he has from *Gentlemens Houses*, or gossiping *Ladies Women*. He makes no more of telling a secret *Confession*, blabbing a matrimonial *Slip*, or divulging a Fault before Marriage, than some People do of singing *Balads* in the Streets. He parted a *Man* and his *Wife* once (whom I know) for many Years by such an *Indiscretion*. I heard him preach a *Sermon* formerly upon the *Olympick Games*; and at every Turn *he* mention'd those *Agonistical Exercises*, with the most fulsome *Repetition* of the same unintelligible *Word* to the vulgar *Hearers*. And *he* is really an *Agonistical Divine*; for in *preaching* *he* generally wrestles with all his *Texts*, upon a Struggle, which should get the Better, or win the *Prize*. But for all this, *he* has the Confidence to affront the Reverend Dr. S—c—v—r—l to his Face upon Occasion, and endeavours to keep *him* out of his own *Pulpit* also, if possible, both against Law and Reason; as he is back'd in it by a secular, miserable, and worthless *Jack-a-Lan-thorn*, who makes it his common Practice to publish all the P—l—m—t—ry Proceedings, by keeping

keeping *Hackney-Writers* at Work to take *Transcripts* of them, for the Lucre of Money. And, in short, what does this little, diminutive, spiritualizing *Jack-a-Lanthorn*, of an *Attorney-bred*, make of the *Ch-p-l*, but a Kind of a *Church-Conventicle*, by his constant *administ'ring* the blessed *Sacrament* in an *unconsecrated Place* of publick *Worship*, and setting up a *new Schism* in the *Church*?

I MIGHT mention many more of the same heterodox *Spirit*, and deprav'd Qualifications; *Low-Church-Sparks*, altogether of a flashy, fickle, and false Disposition, and neither hot nor cold in Religion: but as *luke-warm* as any *Ignis Fatuus* upon Earth, by a deluding *Spirit* of *Moderation*, which ought to be spew'd out of every Body's Heart, as well as Mouth; according to Dr. B--n's late excellent *Sermons* against the great Sin of *Lukewarmness in Religion*. However, there is one in *C-v-t Garden* of a hotter Nature, and a more *Whiggish Constitution*; but then he is such an infatuated *Fire*, that he warms no Body but what he burns. A flagrant Incendiary upon the thirtieth of *January* to more *Martyrdom*; a Promoter of *Republican Principles*; and a furious Incentive, or a common *Pontefeu* to *Buff-Rebellion*. And yet he gives the People no more *Light* to *Heaven-wards*, than a *Fanthing-Candle*, unless it be to shew them the Way to the *Conventicle*.

THERE is another fiery and fierce one in spiritual, as well as secular Affairs, not far distant from *St. C-th-r-n's*; but insignificant, and much inferior to the former: For he is a mere vagrant and flashy *Light* scarce worth the naming,

ming, in Comparison of the Honourable *Ignis Fatuus* last above-mention'd; save only in darkening or dividing the *Church*, by interposing himself, or setting up the *Conventicle* in his own Heart. But perhaps *he* may serve well enough, after all his *Hypocrisy* and *occasional Conformity*, to light the *Holy Sisters* to their nocturnal *Lucubrations*, or labouring in religious Exercises, by the *Dark-Lanthorn* of his *luke-warm Spirit* of *Moderation* in the *Church*.

THERE is another flaring and disaffected *Jack-a-Lanthorn* also, not very much inferior to either of the aforesaid *Bontefeu's*, for his *Splendida Peccata*, or *illustrious Errors*; who formerly liv'd near the *Exchange*, both of *Royal* and *Loyal Principles*: and never shone with any greater *Lustre* of his own, than what *he* always either borrow'd or stole, by some *Phœnix-Edition* or other, from the *Asbes* of the condemn'd Works and monumental Writings of *Republicans*, *Rebels*, and *Regicides*. However, *he* has lately left the *Town* by a lucky *Providence* of an undeserv'd *Preferment*, and only infests the *Country* now with his *false Doctrines*, or popular Principles of *Resistance* and *Sedition* against the best of *Q—ns*, as well as other unaccountable crown'd *Heads*.

THERE are likewise whole *Sets* and seditious *Societies* of Free-thinking *Jack-a-Lanthorns*, besides these, in close *Clubs* and factious *Cabals*, to muster-up among 'em a confederate *Wild-Fire* of *Irreligion*, as well as *Disloyalty* about the *Town*: not much unlike those occasional *Bonfires* lately made at *Charing-Cross*, and highly encourag'd, under the popular Pretence of burning the *K—g* of *F—ce*, the *P—pe*, the *P—t—d—r*, and the *D—v—l*; but really in order to drink the *D—* of

M-l-b-r--b's good Health, as *P-t-c-t-r* of *G-t B-t-n* after the *Q-n's* Death. At which Time, the infamous *English-man*, then *uncashier'd*; was transported beyond himself among the mobbish *Cavalcade*, with a splendid *Bravado* of *Sedition*; when he ridiculously said to this Effect; with the most remarkable Buffoonry, that his very "*Money leap'd in his Pocket for Joy, to see so much Loyalty remaining in London.* But one would think, that such an *expell'd Wretch* now, in common Prudence and Discretion, had done writing any more, after so solemn an Ignominy he has suffer'd for his scandalous *Faction*: Let the *Whigs* brag never so much of their "*Steel's being still able to strike Fire again with the greater Splendor*; by persevering, as the scribbling *Patriot, Lover, or Patron* of their declining Party, to prompt them to a civil Combustion, or more intended *Mischief*.

I HAD like to have forgot some other secular *Jack-a-Lanthorns*, as disloyal *Kit-Kats*, and Free-thinking *Buttonists*; but they signify nothing: and are neither able to blow the Coal, inflame a *Rebellion*, nor promote any civil War, by their unfrightful *Bug-bears*, or the undreaded Menaces of a dwindling *Faction*. For they are only mere, empty, airy, groundless, unregarded *Apparitions* of *Sedition*; that may perhaps frighten *Children*, but not terrify the Government with painted *Lyons* and *Hobgoblins* in *Effigie*. However, they are never right, but when they think without *Rule*, and have not their very *Thoughts* or *Wits* about them. They are all *Atheistical Sparks*; for the factious *Free-Thinker* hath said in his Heart, *There is no God*: And who but a *Free-thinking Fool*, would have said so?

In

In my next *Epistle*, Sir, I will give you a more ample and better Account of some wandering *Lights* of the *first Magnitude*, both in *Church* and *State*, fam'd for their resplendent Iniquities. These are but *petit Wills-with-Wisps*.

BUT whereabouts is our grand *Ignis Fatuus* now, Sir, do you think all this while? Why, truly *he* does not *abscond*, and must appear at *Sergeants-Hall* about the first Day of the next *Term*. He'll also go in great Danger of losing his *new Light* there, or of having his *Wild-Fine* utterly extinguish'd; unless *he* recollects himself in Time, crys *peccavi* before-hand, or retracts his wavering *Vagaries*, extravagant *Deviations*, and errant *Notions* of a primitive Pretension to an original *Nothing*.

IN fine, *he* need not be asham'd of recanting any vile, pernicious, or *heretical* *Opinions*; nor think it below a *Person* of his Learning and Wisdom, to follow the great Example of *St. Augustine*, who himself condescended to write his *Retractions*, upon a full Conviction of his former *Errors*. It is better to repent *late* than *never*; and to grow *wiser* by the *Proverb*. But I presume, and shrewdly suspect, by his late *Writings*, that he will rather chuse to glide-off into the *Conventicle* with a *Grace*, or set-up genteely for himself in his own *primitive Library*, if *he* can preserve his *Liberty*; than ever retract his dearly beloved and new-fangled *Arianism*. However, in short, let me do *him* Justice still. And if *he* demands the *Character* of an *Eusebian*, after all, rather than the Title of an *Arian*, which is but a *politick Shuffle*, or a cunning *Shift* at best; why, then I hope *he* will frankly do as the great *Eusebius* did, renounce all *heterodox* *Opinions*,

pinions, and live and die a sound Member of the Church of England. For altho' Eusebius was at first tinctur'd with the *Arian* Hæresy; yet afterwards, being mov'd by the *Holy Spirit*, he went to the *Nicene Council*, sincerely embrac'd their primitive Doctrines; and ended his Days in the orthodox Faith of the *Christian Church*, with great Glory, as well as Satisfaction of his own Soul. In a Word, I heartily wish our modern *Arian* or *Eusebian*, whether Name he pleases to accept of, no greater Harm, than as happy and as timely a Conversion.

THUS at last, Sir, you have my frankest Thoughts, and most unfeigned Sentiments in Point of Judgment concerning this grand *Ignis Fatuus* of London; and, I hope, without straining the Metaphor beyond the just Character or Deserts of the Person accus'd. And if they can afford you any Divertisement of Mind under the Fatigue of greater Employment and better Business, upon the Perusal; I shall have abundant Satisfaction and Reward for my Labour. For I must ingenuously acknowledge my self to be only a mean Advocate for the Church; but as hearty a Friend both to it and all the orthodox Clergy, as I am with great Sincerity, S I R,

March 25. 1714. Yours oblig'd in all Respects
of Duty, Service, and
Command,

F I N I S.

N. N.

